

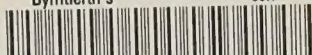
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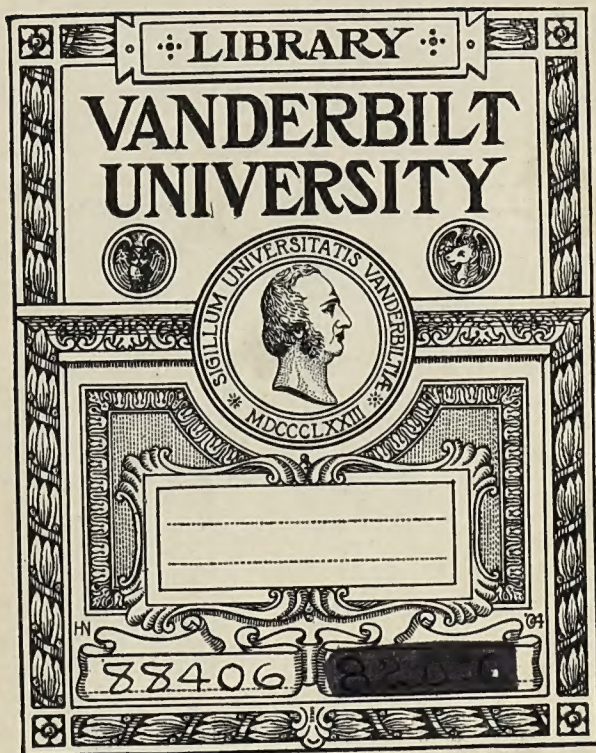
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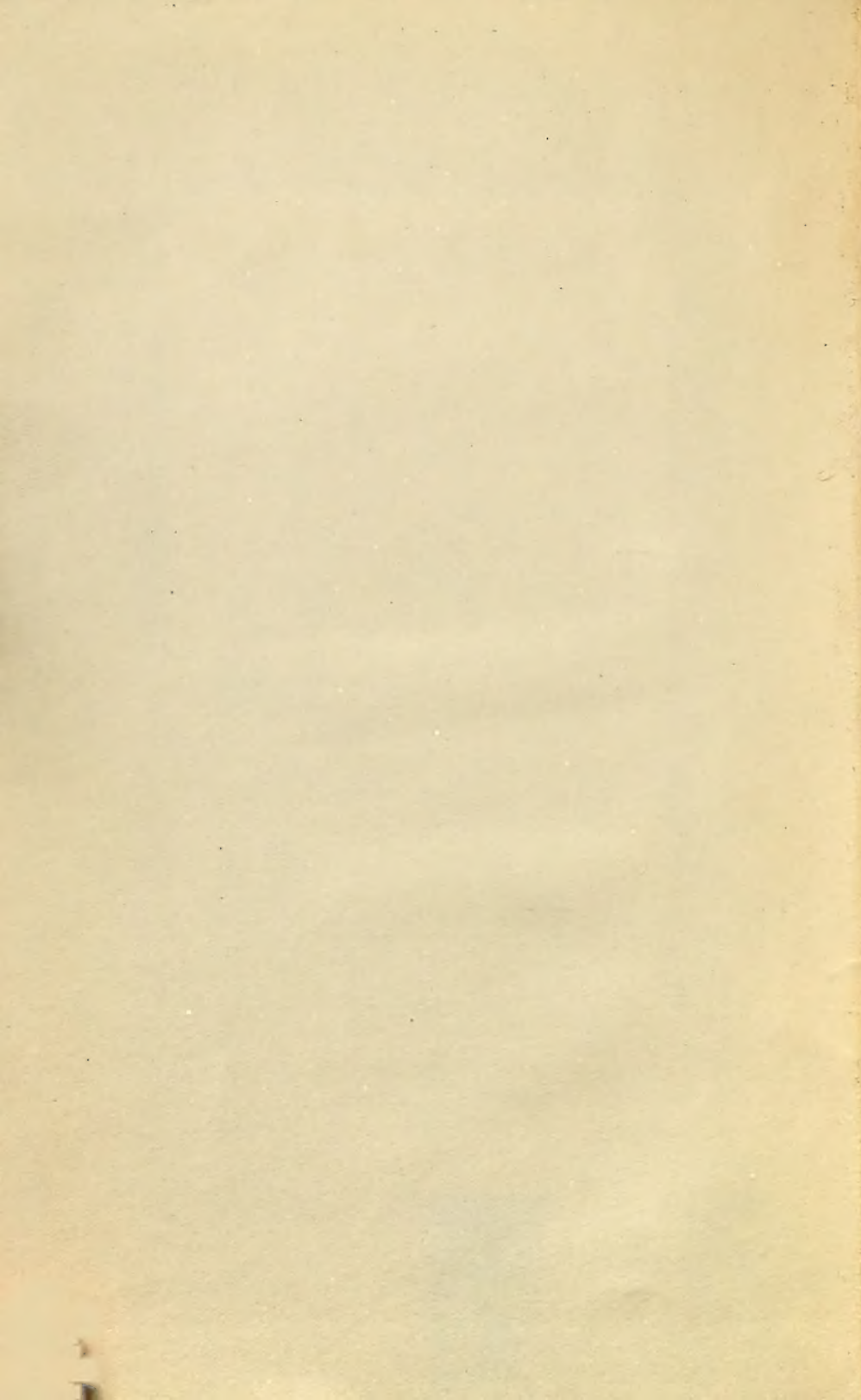
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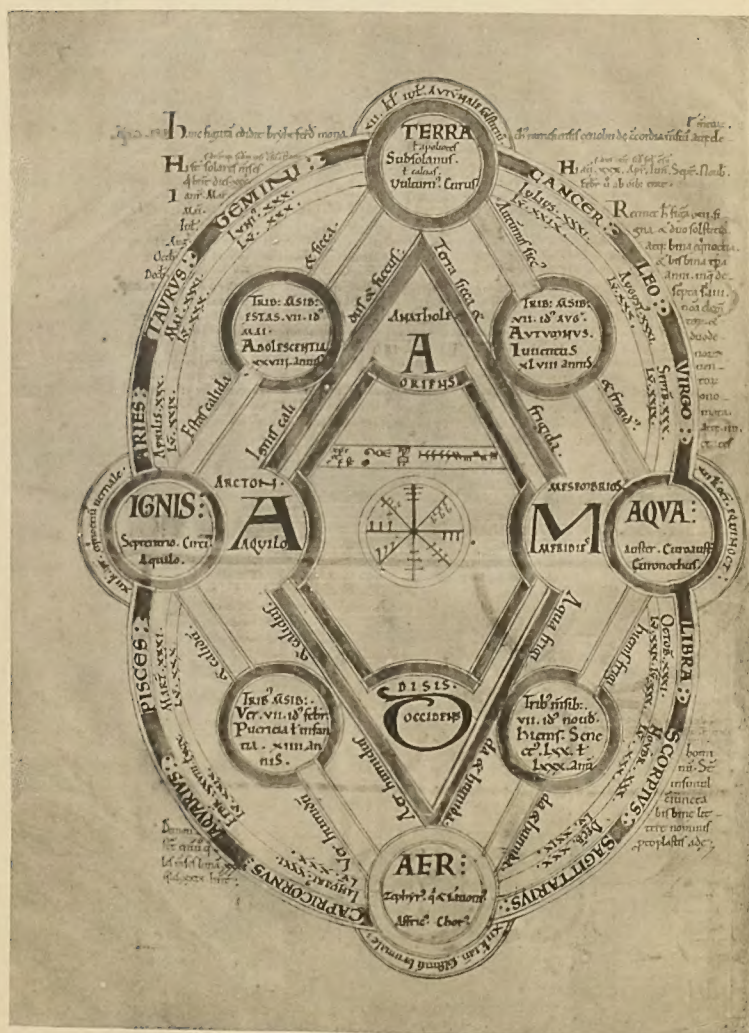
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S. J. C.



THE PHYSICAL AND PHYSIOLOGICAL FOURS
(MS. St. John's College, Oxford 17, fol. 7v)

Byrhtferth's Manual

(A.D. 1011)

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WITH AN INTRODUCTION, TRANSLATION, SOURCES, VOCABULARY,
GLOSSARY OF TECHNICAL TERMS, APPENDICES AND
SEVENTEEN PLATES

BY

S. J. CRAWFORD, M.A., B.LITT.

HEAD OF THE DEPARTMENT OF ENGLISH LANGUAGE,
UNIVERSITY COLLEGE, SOUTHAMPTON

'pas þing synt earfoðe on Englisc to secganne, ac we wyllað purh Cristes fultum hig onwreon swa wel swa we betst magon, ⁊ pas meregrota þam beforan lecgan þe þisra gyman wyllað.'—Byrhtferth, *Manual*, p. 76.

VOLUME I

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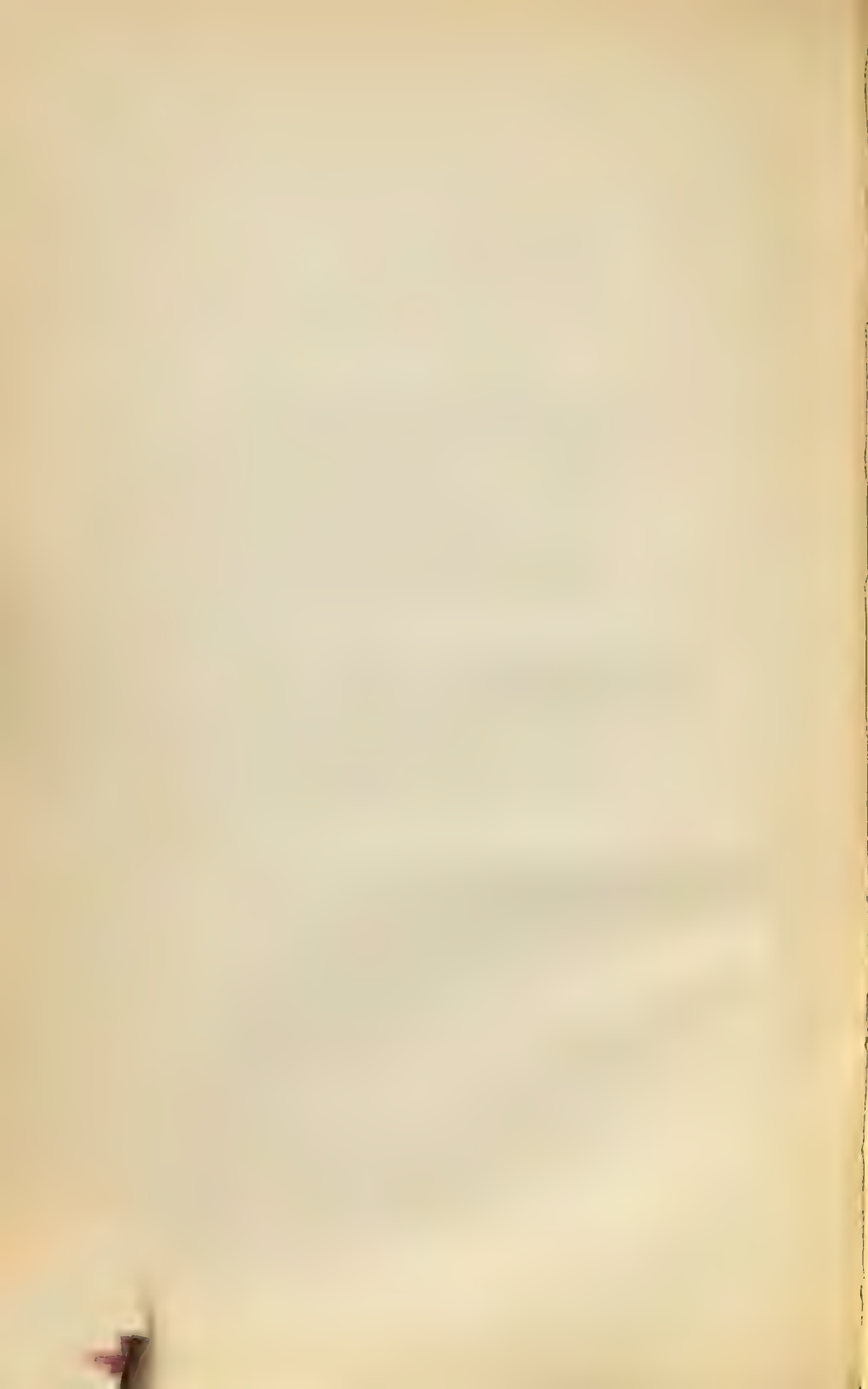
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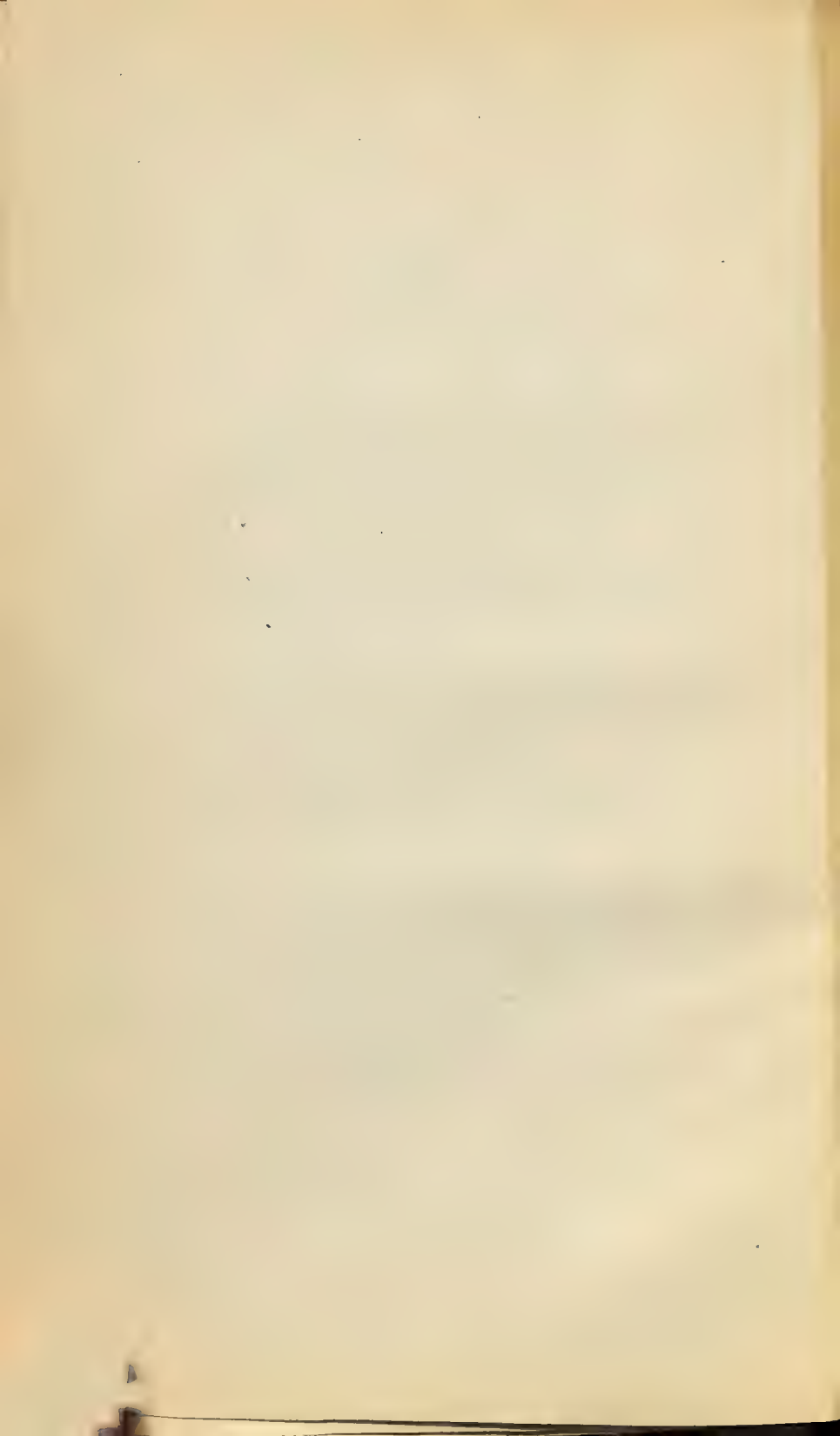
CONTRACTIONS

- PL.* = J. P. Migne's *Patrologia Latina*.
TR. = Beda, *De Temporum Ratione*.
ZDM. = Grotefend, *Zeitrechnung des deutschen Mittelalters und der Neuzeit*.
Lat. Lit. = Manitius, *Geschichte der Lateinischen Literatur des Mittelalters*.
Etym. = *Isidori Etymologiae* (Ed. W. M. Lindsay).
CSEL. = *Corpus Scriptorum Ecclesiasticorum Latinorum*, Vienna, 1866.
Aldhelm = *Aldelmi opera* Ed. Ehwald.
Raine = Raine, J. *The Historians of the Church of York*.
Rühl = Rühl, F. *Chronologie des Mittelalters und der Neuzeit*.
Stubbs = Stubbs, W. *Memorials of Saint Dunstan*.

For other contractions see the Bibliography in the second volume of this work.

NOTE

1. All departures from the text of the manuscript have been indicated in the footnotes.
2. Words or letters supplied by the editor are enclosed in angular brackets, e.g. "Lunaris annus <primus> incepit" 20/2.
3. Alterations of the MS. text are enclosed in square brackets, e.g. "he forlæt [eahta] 7 feowertig tida" 90/10.
4. Expanded contractions in the OE. text (but not in the Latin) are printed in italics, e.g. "Ðonne" 158/9.
5. Superfluous words or letters in the MS. text are enclosed in round brackets, e.g. "Quid ergo (totiens) necesse est et totiens addere .xxx. et retrahere?" 34/24.
6. Latin words in the OE. text (with the exception of dates) are printed in italics.



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Byrhtferth's Manual

Byrhtferth's Manual

IN CHRISTI NOMINE HOC OPUS INCIPIAM. [p. 1]

Incipit compotus Latinorum ac Grecorum Hebreorumque et Egiptiorum, nec non et Anglorum. Incipit, id est inchoat, uel initium sumit, siue exordium accipit. Com-
5 potus, Grece ciclus aut rithmus, secundum Egiptios latercus, iuxta Macedones dicitur calculus. Latini habent duodecim menses; similiter Greci et Hebrei, Egiptii et Angli—in problematibus, (id est on foresetnyssum).¹

Her ongind gerimcræft æfter Ledenwarum, 7 æfter
10 Grecum, 7 Iudeiscum, 7 Egiptiscum, 7 Englisçum þeodum, 7 ma oðra.

Annus solaris, ut maiorum constat sollertia inquisitum, trecentis sexaginta quinque diebus et quadrante conficitur. Ex his diebus s<t>atuuntur² duodecim menses, in
15 quibus erunt quinquaginta due ebdomade post cursum solis.

Ðæt ger þe is genemned þære sunnan ger byð gesett [p. 2]
on þrim hund dagum 7 fif 7 syxtigum dagum 7 syx-
tidum, þæs ðe asmeade seo mænigtywnes gefungenra
20 wera. Of þisum dagum beoð gesette twelf monðas; on
þam beoð twa 7 fifti wucena æfter þære sunnan ryne:
þæra monða naman synd her amearcode.

Si cui libet scire quid sit quadrans, agnoscat uera

¹ A gloss?

² MS. satuuntur.

SOURCES AND PARALLELS.

3. 'Incipit autem est inchoat, uel initium capit, uel exordium sumit (*Bridferti Ramisiensis Glossæ, PL. ex, 685*). 'Incipit compotus tam Grecorum quam Latinorum. et aegyptiorum caeterorumque' (MS. St. John's Coll. Oxon. 17, 13'). Cf. 'Incipit .i. inchoat .i. initium sumit institutio' (*Commentary on Priscian. MS. Brit. Mus. Cotton Dom. A.I. f. 40*).

4 sqq. 'Quomodo numerus nominatur apud Hebræos, et Chaldaeos, et Syros et Macedones? Vocatur *nonnan* apud Hebræos, et Chaldaeos et Syros; apud Macedones *calculus* . . . apud alios Græcos *cyclus* uel *rhythmus*; apud Ægyptios *latercus*, inde diminutive *laterculus* dicitur' (*De Computo Dialogus, PL. xc, 650*).

In the name of Christ I will begin this work. Here begins the computus of the Latins, Greeks, Hebrews, Egyptians and English. It begins, that is to say it commences, or takes its beginning, or has its origin.

Computus (is) in Greek *ciclus* (κύκλος) or *rithmus* (ῥυθμός); according to the Egyptians it is called *latercus*, and with the Macedonians *calculus*. The Latins have twelve months, and likewise the Greeks, Hebrews, Egyptians and English—in their ‘problems,’ that is to say in their propositions.

Here begins the computus according to the Romans, Greeks, Jews, Egyptians, English and various other peoples.

The solar year has been skilfully investigated by our ancestors and proved to consist of three hundred and sixty-five days and a quarter. Out of these days are made up the twelve months, in which there will be fifty-two weeks according to the course of the sun.

The year which is called the solar year is composed of three hundred and sixty-five days and six hours, as determined by the skill of our elders. Of these days are made up twelve months, consisting of two and fifty weeks according to the course of the sun: the names of the months are noted down here.

If anyone is desirous of knowing the meaning of

6–8. Beda, *De Temporum Ratione* xi–xv. sqq. Beda, op. cit. ii.

12 sqq. ‘Annus solaris, ut maiorum constat solertia inuestigatum, cccxv diebus, et quadrante conficitur’ (*Helperici Monachi Sangallensis Liber de Computo*, Migne, *PL.* cxxxvii, 17).

23 sqq. ‘Si quadrans quid sit dilucide nosse desideras, scito quia quidquid in quatuor æquas partes diuideris, unaquæque earum quadrans, tres autem reliquæ nominantur dodrans. Cum ergo diem integrum, id est cum sua nocte, xxiv horis constare

relatione quod est quarta pars diei, siue aliarum rerum
 que in quattuor partibus rite diuidi possunt. Est unus
 circulus qui zodiacus uel horoscopus siue Mazaroth ap-
 pellatur, nec non sideralis, per quem sol et luna et stella
 5 Saturni, Iouis et Martis, Veneris et Mercurii decurrunt.
 Iste circulus diuisus est maiorum inquisitione duodenis
 partibus, quas partes sol tricenis diebus ac denis horis
 dimidiaque perlustrat. Quia ergo duodecim signa sunt [p. 3]
 et in singulis sol triginta <diebus>¹ moratur, duc duo-
 10 decies triginta, et habebis tricentos sexaginta. Item
 decem hore, que in singulis supersunt signis, duodecies
 ducte centum uiginti reddunt horarum, que faciunt
 quinque dies. Superest adhuc in singulis signis unius
 hore medietas, qua item duodecies ducta sex horas
 15 perficitur, ex quibus quadrans surgit, atque procedit
 uelut rex a solio suo.

Dis Englisc ætywð hwæt seo foresette ræding mænð.
 Gif hwam gelustfullað to witanne hwæt sy *quadrans*,
 þæt ys fyðerlinc, þonne undergite he mid soðre race
 20 þæt *quadrans* byð se feorða dæl þæs dæges, oððe oðra
 þinga þe man mæg rihtlice todælan on feower.

An circul ys þe uðwitan hatað *zodiacus*, oððe *horo-* [p. 4]
scopus, oððe *Mazaroth*, oððe *sideralis*. þurh þæne
 yrnð seo sunne 7 se mona 7 þas steorran, *Saturnus*,
 25 7 *Iouis*, *Martis* 7 *Veneris* 7 *Mercurius*. þes circul ys
 todæled on twelf, 7 seo sunne geyrnð þas twelf fætu
 binnan .xii. monðum, 7 wunað on ælc²um² þæra
 tacna þrittig daga 7 tyn tida 7 healfe tid. Eac synd
 twelf tacna on þam foresprecenan circule, þe seo
 30 sunne þurhscrid, 7 heo wunað on ælcum tacne swa
 we nu gerehton, þæt ys .xxx. daga 7 tin tida 7 healfe

¹ MS. *deest*.² MS. *ælc*.

manifestum sit, qui numerus ex senario quater ducto conficitur,
 quia quater habet senas horas, ipsæ sex hore quadrans diei iure
 nominatur. Si ergo unde hi dies computentur, manifeste cupis
 agnoscere, scito primum annum solarem dici, quo sol totum
 signiferum, id est, xx zodiaci signa perlabitur, quorum unum-
 quodque, sicut maiores nostri diligenti inquisitione inuestigau-
 erunt, tricenis diebus ac denis horis dimidiaque perlustrat'
 (Helperic, loc. cit. 21-2). [Cf. Beda, *TR.* xxxviii, Beda, *De*
Temporibus x].

3. 'Nam et in libro beati Iob . . . Mazaroth, id est, signa
 horoscopi legimus' (Beda, *TR.* vi).

a 'quadrans,' let him learn by a true account that it is the fourth part of a day or of anything else that can be properly divided into four parts. There is a circle which is called the zodiac or horoscope or Mazaroth or sidereal (*circle*), through which the sun and moon and the stars Saturn, Jupiter, Mars, Venus and Mercury run their course. This circle, by the research of our ancestors, has been divided into twelve parts, which are severally traversed by the sun in thirty days and ten and a half hours. Since there are twelve signs and the sun remains in each (*sign*) thirty (*days*), take twelve times thirty, and you get three hundred and sixty. Likewise the ten hours, which are left over in each sign, when multiplied by twelve, give one hundred and twenty hours, making five days. There still remains half an hour in each sign. This, when taken in the same way twelve times, gives six hours. From these the 'quarter' arises, and comes forth like a king from his throne.

This English shows the meaning of the above passage. If anyone desires to know what a 'quadrans,' that is to say a quarter, is, let him learn by a true account that a 'quadrans' is the fourth part of a day or of other things which can be properly divided into four.

There is a circle, which scholars call the zodiac, or horoscope, or mazaroth, or sidereal (*circle*), through which the sun and the moon, and these stars, Saturn and Jupiter, Mars and Venus and Mercury, run. This circle is divided into twelve, and the sun completes its course through these twelve signs in twelve months, and remains in each of the signs for thirty days, ten hours and a half. Moreover there are twelve signs in the aforementioned circle traversed by the sun, and the sun remains in each sign even as we have just now stated, that is for thirty

8 sqq. Quia ergo sunt xii signa, et in singulis eorum sol xxx diebus immoratur, duo duodecies xxx et habes cccxlx dies. Tunc x horæ, quæ in singulis supersunt signis, duodecies ductæ, summam cxx reddunt horarum. Has æqua portione per xxiv distribuens absque dubio dies quinque reperies . . . Superest autem adhuc in singulis signis unius horæ medietas, qua item duodecies ducta . . . vi integras perficere nulli constat ambiguum; et hic est quadrans.' (Helperic, op. cit. 22. Cf. Bede, *De Natura Rerum*, xvii). 26. Cf. 'cælica vasa.' Raine 1,400.

tid. Nim twelf siðon þrittig; dó togædere; þonne hæfst ðu þreo hund daga 7 syxtig. Nym þa tin¹ tida þe þær gyt synt, 7 cweð: '.xii. siðum [tin²]': þonne beoð þær án hund tida 7 [twentig³] tida. Nim þas 5 án hund tida 7 þas [twentig³], 7 wyrre fif dagas.

- Ðas þing we willað openlicor gecyðan þonne þæt [p. 5]
 Lyden dó. On anum dæge 7 þære nihte beoð feower 7 twentig tida; 7 on twam dagum beoð eahta 7 feowertig tida; 7 on þrim dagum beoð twa 7 hund-
 10 seofontig. On feower dagum syx 7 hundnigontig; on fif dagum beoð an hund tida 7 twentig tida. Nim þas fif dagas 7 dó to þam þrim hund dagum 7 to þam syxtigum dagum, þonne hæfst þu þæra .xii. monða dagas mid fullum gesceade. Seo ræding cwyð þæt þær
 15 ys gyt on ælcum tacne healf tid. Nim þa 7 dó þa syx healf tida to þam syx healfum tidum; þonne beoð þær cyrtenlice gesamnode syx tida. Of þissum syx tidum wiht se *quadrans* swyðe wæwerðlice 7 forðstæpð wel orglice binnan feower wintrum, swylce
 20 hwylc cyng of his giftbure stæppe geglenged. Gyt ic myngige þæne þe þis wilnað mid gerade aspyrian, þæt [p. 6]
 he forlæte þas syx tida þy forman geare æfter *bissextum* 7 þæs oðres 7 eac þæs þridan, 7 ic hine lære, hlyste gif he wylle, þæt he hi þy feorðan geare
 25 ealle þas syx tida gesamnige, þæt þær beon feower siðun syx tida, þa þe gelærede uðwitan *quadrantes* gecigdon on Leden. *Quadrans* on Lyden on Grecisc ys gecweden *tetrarcha*.

Ex his sex horis conficitur bissextus quarto anno,
 30 de quo sumus inferius locuturi, sed libet prius circulum

¹ *y* substituted for *i* above the line.

² MS. twelf.

³ MS. fif.*

[* Bede's statement with reference to the discrepancies in the Bible MSS. regarding the age of Mathusalem is in no small degree applicable to the scribe of MS. Ashmole 328. Bede says (quoting from Jerome): 'Nam etiam nunc (inquit) ubi numeri non faciunt intentum ad aliquid quod facile possit intelligi, vel quod appareat utiliter disci, et negligenter describuntur, et negligentius emendantur' (Beda, *Opera*, Ed. Giles, I, 149)].

19-20. 'et ipse tanquam sponsus procedens de thalamo suo' (*Ps.* xviii, 6).

29 sqq. 'Bissextus igitur ex quadrantis ratione per quadri-

days and ten hours and a half. Take thirty twelve times; add them together, and you have three hundred and sixty days. Take the ten hours still remaining, and say 'twelve times ten': then there are one hundred and twenty hours. Take these hundred and twenty hours and make five days.

We will explain these things more clearly than the Latin does. In a day and a night there are four and twenty hours; and in two days there are eight and forty hours; and in three days two and seventy; in four days six and ninety; in five days a hundred and twenty hours. Take these five days and add them to the three hundred and sixty days, and you have the days of the twelve months with perfect discrimination. The passage says that there is still left a half hour in each sign. Take these, and add the six half hours to the six half hours, and then there will be six hours perfectly gathered together. From these six hours the quarter of a day (*quadrans*) springs up very fatefully, and advances in very haughty fashion in the course of four years, as if (*it uere*) some monarch stepping in full array from his bridal-chamber.

I further admonish the man who desires to investigate this with discernment, to neglect these six hours in the first year after a leap-year, and in the second and also in the third, and I instruct him, let him listen if he likes, to collect together all these (*periods of*) six hours in the fourth year, so that there will be four times six hours, which learned men call 'quadrantes' in Latin. The Latin 'quadrans' is termed 'tetrarcha' (*τετραρχία*) in Greek.

Out of these periods of six hours the intercalated day in the fourth year is constituted. We intend to speak about this further on, but we will first inscribe here the

ennium conficitur . . . Quadrantis autem huiusce per quadriennium in diem integrum colligendi . . . hæc est causa, quia sol annum coeli ambitum, id est, xii signa circuli Zodiaci notissima, non in cœlæ diebus, sed superadditis vi horis adimplere cognoscitur' (Beda, op. cit. xxxviii). 'Quæ quoniam singulis annis computari nequeunt, cautum est ut tribus semper annis absque ulla computatione prætereantur, donec quarto anno in summam collectæ integrum diem xxiv reddere possint horarum. Hic est dies, quem bissextum quarto anno nominamus' (Helperic, op. cit. 22).

zodiacum hic insigniri cum duodecim signorum nominibus, et duodecim mensium appellationibus, ut lectoris meus uideat pre oculis ea que dicimus (*Diagram*¹). [p. 7]

Nu her ys gemearcod se circul þe ys *zodiacus* 5 gehaten, 7 þæra .xii. monða naman, nu wille we furðor geican þurh Godes mihta.

Cum omnipotentia magnitudinis Domini cuncta mirabiliter creasset, *Omnia*, ut diuina ait scriptura *in mensura, et in numero et in pondere constituit*. Fecit

10 Deus omniparens, ut *Genesis* testatur . . . constituit [p. 8]

duo solstitia, unum quod erit. .xii.* kl. Ian. alterum quod erit .xii.* kl. Ivlii. Exornauit atque adornauit .xii. menses in binis equinoctiis, qui sola potentia annum compsit quattuor temporibus et bis binis elementis,

15 sicuti formula sequens demonstrabit cernentibus.

Ða Godes Ælmihtiges mycelnys ealle þing wundorlice gesceapen hæfde, ealle þing he gesette on gemete 7 on getele 7 on gewiht. He geworhte twa mycle leohtfatu, swa *Genesis* geseð, þæt ys seo forme boc

20 on *bibliotheca*. He gesceop sunnan 7 monan, 7 tungla, 7 steorran, 7 he gesette twegen sunnstedas, þæne ænne on .xii.* kl. Ian, 7 þone oðerne on .xii.* kl. Iulii, 7 he gewurðode oððe geendebyrde þa twelf monðas on twam emnihtum, þa synd gesette on .xii. [p. 9]

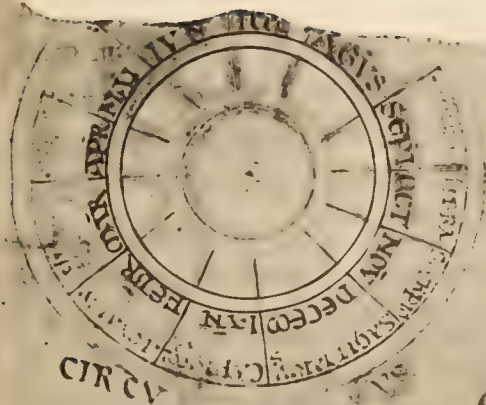
¹ The top of the leaf (pp. 7–8) with part of the diagram has been torn off.

* .xii., i.e. secundum Orientales. (Cf. *Ephemeris*, PL. xc. 763 sqq.)

8–9. 'Sed omnia in mensura, et numero et pondere disposuisti' (*Liber Sapientiæ*, xi, 21). 'Non enim frustra in laudibus Dei dictum est: Omnia in mensura et in numero et in pondere fecisti' (Hrabanus Maurus, *Liber de Computo*, PL. cvii, 671). Cf. *Isidori Hispalensis Episcopi Etymologiarum siue Originum Libri XX*, Recog. W. M. Lindsay, III, iv, 2, and S. Augustine, PL. xxxiv, 404. Also PL. xc, 693 (Ambrose, *Hexameron*, iv, 5).

10. *Genesis* i, 14–18. For *omniparens*, cf. Prudentius, *In Symmachum* II, 477, *Cath.* III, 2.

11 sqq. 'Duo sunt autem solstitia; unum quod æstivum .viii. kal. Iul., et aliud hiemale .viii. kal. Ian . . . Item duo sunt æquinoctia, unum vernale et aliud autumnale. Sunt autem hæc æquinoctia die .viii. kal. Apr. et .viii. kal. Oct., quia annus olim in duas tantum partes dividebatur' (S. Isidore, op. cit. V, xxxiv). 'Et de solstitiis, quod octavo calendarum Iuliarum, et octavo calendarum Ianuariarum die sint notanda,' (Beda, *T.R.* xxx), but cf. 'Verum quia sic ut in ratione paschali



Nu heþ ʒ ge meapcoo secricul þe ʒ
 zodiacus gehacen. ʒ þæra xii. mōnda
 naman. nu wille þe furdor geican
 þurh goðes mihta.

Cum omnipotentia magnitudinis omni
 cuncta mirabiliter creasset omnia.
 ut diuina aut scriptura inmensum.
 et innumero. et inponere constituit.
Ita ut omni pagina ut genesis testat.



zodiac circle with the names of the twelve signs and the appellations of the twelve months, that our reader may have what we are talking about before his eyes.

Now that the circle, which is called the zodiac, is drawn here, with the names of the twelve months, we will now add (*something*) further by the power of God.

When the omnipotence of the greatness of the Lord had marvellously created the universe, 'All things,' as Holy Scripture says, 'He ordained in measure and number and weight.' The all-begetting God, as *Genesis* bears witness, made . . . He ordained two solstices, the one on the 21st December and the other on the 20th June. He ordained and set in order the twelve months within two equinoxes—He who by his unaided might decked the year with four seasons and with four elements, as the following figure will show to those who look at it.

When the greatness of Almighty God had marvellously created all things, He ordained all things in measure, in number and in weight. He wrought two great lights, as *Genesis* affirms—that is the first book in the Bible. He created the sun and the moon, the planets and the stars; and He fixed two solstices, the one on the 21st December and the other on the 20th June; and He adorned or set in order the twelve months with two equinoxes, which are fixed on

didicimus æquinoctium vernale duodecimo Calendarum Aprilium die cunctorum Orientalium sententiis, et maxime Ægyptiorum, quos calculandi esse peritissimos constat, specialiter adnotatur' . . . 'Unde nos necesse est ob conservandam veritatis regulam, dicamus aperte, et Pascha ante æquinoctium tenebrasque devictas non immolandum, et hoc æquinoctium duodecimo Calendarum Aprilium diei veraciter adscribendum, sicut non solum auctoritate paterna, sed et horologica consideratione docemur; sed et cætera tria temporum huiusmodi confinia simili ratione aliquot diebus ante octavum Calendarum sequentium esse notanda' (Beda, *T.R.* xxx. Cf. Hrabanus, *Liber de Computo*, *PL.* cvii, 696–7, Bridferthus, *Glossæ*, *PL.* xc, 425 and 393, and 'It is the opinion of many men, that the Vernal Equinox rightly belongs to the 8th of the kalends of April . . . but all the Orientals and the Egyptians, who are best skilled in mathematics, computed that the Vernal Equinox is certainly on the 12th of the kalends of April.' Cott. MS. Tib. A. III. fol. 66. (Quoted by Hampson, *Medii Ævi Kalendarium*, II, 119).

20 sqq. 'Fecitque Deus duo luminaria magna; luminare maius, ut præset diei, et luminare minus, ut præset nocti; et stellas. Et posuit eas in firmamento cæli, ut lucerent super terram, et præset diei ac nocti, et diuiderent lucem ac tenebras' (*Genesis* i. 16–18).

kt. Apr. 7 on .xii. kt. Octb. He eac mid his agenre
 mihte geglengde þæt ger mid feowrum gesceaftum swa
 þis gefeig ætywð eallum þe hyt sceawiað (*Diagram*).

Exceptis his rebus, de quibus orsi sumus, sunt
.i. tacnunga .i. gehwylcnyssa
 5 significationes, sunt qualitates, sunt duodenorum
.i. Grece onomata
 nomina uent[or]um;¹ sunt loca bis binorum tem- [p. 10]
 porum, ueris, aestatis, autumnus et hiemis, et quali-
 tates uel aetates hominum, id est, pueritia, adoles-
 centia, iuuentus et senectus. ✠ Ver et pueritia
 10 consentiunt: adolescentia et estas assimilantur:
 autumnus et iuuentus consociantur: hiems et senectus
 deficiuntur. ✠ Ver humidum et calidum; aer
 humidus et calidus; pueritia humid(i)a² et calida;
 sanguis, qui in pueris pollet, humidus et calidus est.
 15 ✠ Aestas calida et sicca; ignis calidus et siccus;
 adolescentia calida et sicca; colera rubea crescunt
.s. in estate
 in iuuenibus; calida et sicca <sunt>.³ ✠ Autumnus
 siccus et frigidus; terra sicca et frigida; iuuentus
 sicca et frigida; colera nigra in autumnus cres-
 20 cunt; sicca et frigida sunt. ✠ Hiemps frigida(s)⁴
 et humida(s);⁵ aqua frigida et humida. Flegmata
.i. blac gealla
 dominantur in senibus: colera nigra, id est melancolia, [p. 11]
 in transgressoribus uiget, id est qui <in>³ iuuentute
 sunt. Hec de qualitate temporum et elementorum
.i. manifestata
 25 simul et de aetate hominum sint a nobis euiscerata:
.i. declarata
 iam alio modo dicamus qualiter sint clericis nota,
 que monachis sint perspicue cognita.

Butan þissum þingum þe we sprecende synt, synt
 geswutelunga 7 gehwylcnyssa, 7 twelf winda naman,

¹ MS. uenturum.² MS. humidia.³ MS. deest.⁴ MS. frigidas.⁵ MS. humidus.

4. Cf. 'et Veneris contra sic filius orsus' (*Aeneid*, I, 325).

5 sqq. 'Quibus æque qualitibus disparibus quidem per se, sed alterutra adinvicem societate connexis, ipsa quoque mundi elementa constat esse distincta. Terra namque sicca et frigida; aqua frigida et humida; aer humidus et calidus; ignis est

monday oncpam emmihcam . þa syro
 gesate on .xii. kt. aþr. 7 on .xii. kt. oab.
 he eac mid hyr ageape mihce geglengde.
 þ ȝe mro ƿeoƿum gescaƿu spa þy
 ȝe ƿeig at ȝpð eallum þe hyt scaƿiað :-



Except þis ^{locus} ȝeo ^{æfter} ȝeo ^{æfter} ȝeo
 opsi sumas sunt significationes sunt
 qualitates sunt duo denorum nomina



the 21st March and the 20th September. Moreover by his own power he decked the year with four elements, as this figure shows to all who look at it.

Besides the things about which we have spoken, there are the significations and qualities and the names of the twelve winds; there are the places for the four seasons—spring, summer, autumn and winter; and the qualities or ages of man, namely, boyhood, early manhood, manhood, and old age. Spring and boyhood correspond: early manhood and summer are alike: autumn and manhood are allied: winter and old age are periods of decay. Spring is moist and hot; air is moist and hot; boyhood is moist and hot; blood which predominates in boys, is moist and hot. Summer is hot and dry; fire is hot and dry; early manhood is hot and dry; red bile, which waxes in young men, is hot and dry. Autumn is dry and cold; earth is dry and cold; manhood is dry and cold; melancholy, which increases in autumn, is dry and cold. Winter is cold and moist; water is cold and moist. Phlegm predominates in old men. Black bile, that is to say melancholy is strong in those who are getting on in years, that is in manhood. These things relating to the nature of the seasons, the elements and the age of men, having been clearly set forth by us, let us now put what is clearly understood by monks in a way in which it may be known by clerks.

Besides those things which we have mentioned, there are significations and qualities, and the names of the

calidus et siccus: ideoque hæc autumnno, illa hyemi; iste veri, ille comparatur æstati. Sed et homo ipse, qui a sapientibus microcosmos, id est, minor mundus appellatur, iisdem per omnia qualitatibus habet temperatum corpus, imitantibus nimirum singulis iis, quibus constant humoribus, modum temporum quibus maxime pollet. Sanguis siquidem qui vere crescit, humidus et calidus. Cholera rubea, quæ æstate, calida et sicca. Cholera nigra, quæ autumnno, sicca et frigida. Phlegmata, quæ hyeme, frigida sunt et humida. Et quidem sanguis in infantibus maxime viget, in adolescentibus cholera rubea, melancholia in transgressoribus, id est, fel cum fæce nigri sanguinis admixtum, phlegmata dominantur in senibus' (Beda, *TR.* xxxv. Cf. S. Isidore, op. cit. IV. v, and *De Natura Rerum*, *PL.* lxxxiii. 980-1). [Byrhtferth in MS. St. John's Coll., Oxon. 17, fol. 39, refers to S. Ambrose, *Hexameron* iii, 4, in this connexion].

- 7 synt þa feower timan amearcod—lengten, sumor,
 hærfest 7 winter, 7 eac þa gelicnyssa—þæt ys cildhad
 7 cnihtiugoð 7 geðungen yld 7 swyðe eald yld. Leng-
 tentima 7 cild[had]¹ geþwærlæcað; 7 cnihtiugoð 7
 5 sumor beoð gelice; 7 hærfest 7 gepungen yld gefe-
 læcað; 7 winter 7 yld ateoriað. ✠ Lengtentima ys
 wæt 7 wearm; þæt lyft ys wæt 7 wearm; cildyld byð
 wæt 7 wearm, 7 hyra blod byð wæt 7 wearm. *Æstas* [p. 12]
 ys sumor; he byð wearm 7 drigge. Fyr byð wearm
 10 7 drigge; cnihtiugoð byð wearm 7 drigge. *Colera*
rubea, þæt synt reade incoða, beoð on sumera; hig
 beoð wearne 7 drigge. *Autumnus*, þæt byð hærfest;
 his gecynd ys þæt he beo ceald 7 drigge. Eorðe ys
 ceald 7 drigge: gepungen yld byð drigge 7 ceald. On
 15 hærfeste beoð *colera nigra*, þæt synt swearte incoðan;
 þa beoð drige 7 cealde. *Hiemps* ys winter; he byð
 ceald 7 wæt; wæter ys ceald 7 wæt; swa byð se ealda
 man ceald 7 snoffig. *Flegmata*, þæt byð hraca oððe
 geposu, deriað þam ealdan 7 þam unhalan.

- 20 Sequens figura hæc que ore sanximus cunctis puro
 lumine prodit scire uolentibus . . .

(Fragment of Diagram.)*

(Fragment.)



et
 am hoc
 t et non
 ferre non
 nibus propalare
 a nomina istius operis
 im patrum dictis tetigimus
 s id est mysteria allegorici

¹ MS. cildiugoð.

* The leaf containing what should have been pp. 13–14 has unfortunately been torn out, so that the 'sequens figura' promised on page 11 is missing with the exception of the corner of the fragment given above. But another version of this missing figure has been discovered by Dr. Charles Singer and reproduced in an article contributed by Mrs. Singer and him to the *Bodleian Quarterly Record* (1917), where they write as follows:—

'It has been our good fortune to light on a version of this lost figure in another Oxford manuscript, dating only one hundred years later (p. 12). This figure,* from St. John's College, MS. 17, fol. 7^v beautifully illustrates our Ashmole text . . . Moreover, the diagram bears the following legend:

* See frontispiece to the present volume.

twelve winds, and the four seasons—spring, summer, autumn, and winter—have been marked; and likewise the parallels, namely, childhood, adolescence, manhood and extreme old age. Springtime and childhood correspond; adolescence and summer resemble one another; autumn and manhood may be classed together; and winter and old age are periods of decay. Spring is moist and hot; the air is moist and hot; childhood is moist and hot, and their blood is moist and hot. 'Æstas' is summer; it is hot and dry. Fire is hot and dry; adolescence is hot and dry. 'Colera rubea,' that is (*red*) cholera occurs in summer; it is hot and dry. 'Autumn,' that is harvest; its nature is to be cold and dry. Earth is cold and dry; manhood is dry and cold. In Autumn melancholy occurs, that is to say, black bile; it is dry and cold. 'Hiemps' is winter; it is cold and moist; water is cold and moist. An old man is likewise cold and snivelling. Phlegm, that is expectoration or catarrh, affects the aged and infirm.

The following diagram illustrates clearly these dicta of ours for all who wish to know . . . that is, the mysteries

Hanc figuram edidit Bryhtferth monachus ramesiensis cenobii de concordia mensium atque elementorum.

'It will be seen that the St. John's College figure, which covers a large folio page, was not an exact copy of the Ashmole illustration. The latter was evidently enclosed in a square frame. The legends also cannot have been identical. But the fragment "dicit(ur) & fauoni(us)" seems to correspond to the legend in the St. John's figure enclosed in the lower circle with "Aer," while the fragment "circius (ue)l aparitias" corresponds well with the legend in the circle with "Ignis," the word "aparitias" being no doubt an attempt at a transliteration of ἀπαρκτίας, used instead of "septentrio."

Description of the Figure in the frontispiece.

'The figure has the not unusual mediæval arrangement of the East at the top of the page, instead of the North, as in modern maps. The title of the diagram is, as we have seen, written across the top. The explanatory text is continuous on the right side of the page from "Retinet" to "Adae." Bisbina is of course "four." The outside band gives the twelve signs of the Zodiac. Within are ranged the solar months, with a note as to the number of days in each, as indicated in the legends outside the two top corners. The inmost curve shows the corresponding lunar months, with their number of days, as indicated in the legend outside the left-hand bottom corner of the diagram.'

'These outer curves are interrupted by semicircles showing

sensus in hoc exiguo opere, qui exigui sumus actibus [p. 13]
iam oportet, operante per nos Domino, ut negotium,
quod cepimus stilo festinante, fructu propensiori
exerceamus.

- 5 We æthrynon mid urum árun þa yðan þæs deopan
wælis: we gesawon eac þa muntas ymbe þære sealtan
sæstrande, 7 we mid aðenēdum hrægle 7 gesund-
fullum windum þær gewicedon on þam gemærum þære
fægerestan peode. þa yðan getacniað þisne deopan
10 cræft, 7 þa muntas getacniað eac þa mycelnyssa pises
cræftes. Hyt cwyð forðon, "þær we gesawon þære
lilian bloſman," þæt ys þæs gerīmes fægernyssa, "þær
we onfengon þær[a]¹ roſena swæc," þæt ys þæt we
ongeton þæs gerīmes deopnyssa. On þære stowe se
15 æðela feld us gearcode swete hunig 7 wynsumes
swæcces. On þære ylcan stowe we onfengon myrran,
þæt ys mære wyrtgemang mid þam man smyrað ricra [p. 14]
manna lic, þæt hig rotian ne magon, 7 gutta, þæt ys
hunigswete dropa, gif sé adliga hyre gepigð, he sona
20 arist, 7 thús, þæt ys stór. þas ping we gemetton on
Ramesige purh Godes miltsigendan gife. For þan ic
ne swigie for ðæra bocra getingnyssum, ne for þæra

¹ þære.

the dates of each equinox and each solstice, and by circles that each contain the name of one of the four elements, together with the name of the corresponding winds. Thus at each point of the compass there are, following the classical tradition, three winds, the main and two subsidiary winds (*e.g.* septentrio = north wind, circius = north-west wind, and aquilo = north-east wind). The artist has drawn on both Greek and Latin names for the winds, and is therefore able to supply glosses and synonyms.

‘Within the curved bands of the diagram are diagonal lines indicating the seasons and their “qualities,” each season being ranged within the appropriate months, and the “qualities” like the “elements” being set forth according to the usual mediaeval Aristotelian tradition. These diagonal lines are interrupted by circles showing the period (three months) and the first day of each of the four seasons, with the corresponding four Ages of Man. Within are diagonal bands showing the corresponding “qualities” of the four “elements.”’

‘We next have an indication of the four points of the compass, arranged to illustrate the “four letters of the name of the protoplast Adam” (see legend, right-hand bottom corner), thus:

Above	Anathole	[ἀνατολή, sunrise]	A oriens
Below	Disis	[δύσις, sunset]	D occidens

of the allegorical meaning in this slight work, we whose powers are limited, must with God working through us perform now with ampler result the task we have undertaken with hurried pen.

We have stirred with our oars the waves of the deep pool; we have likewise beheld the mountains around the salt sea strand; and with outstretched sail and prosperous winds have succeeded in pitching our camp on the coasts of the fairest of lands. The waves symbolise this profound art, and the mountains too symbolise the magnitude of this art. It says therefore, 'Where we perceived the blossom of the lily' (that is the beauty of computation), 'there we scented the perfume of roses,' (that is we perceived the profundity of reckoning). In that place the noble plain provided us with honey sweet and pleasant to taste: in that same place, we received myrrh, that is a famous spice with which the bodies of great men are anointed so that they cannot decay, and 'gutta,' that is a drop sweet as honey (if the sick man partakes of it, he will arise at once), and 'thus,' that is incense. These things we found at Ramsey, by the merciful grace of God. Therefore I will not keep silence either on account of the skill of scholars or for the sake of

On the left Arcton [ἄρκτος, bear-region, north] A aquilo
On the right Mesembrios [μεσημβρία, noon] M meridies

'The centre of the diagram is more difficult to interpret. As a purely hypothetical reading of the legend on the left within the horizontal bar we suggest Chr(istu)s et e(cclesia) f(uit) st(abilita). Within the central circle, could the xps across the left-hand upper stroke combined with the bbb beneath the right-hand upper stroke signify *Thrice blessed Christ*?'

Byrhtferth's Diagram: Charles and Dorothea Singer. *Bodleian Quarterly Record*, II, 14 (1917).

* 5 sqq. Classen compares:

'In tumidum fragili cum lindre cucurrimus æquor,
Quæ licet illisa scopulis, quassata procellis,
Littoris optata tandem tellure potitur.'

(*Bedæ Opera*, Ed. Giles, X, p. 60, ll. 12-14);

but see *Asser's Life of King Alfred*, Ed. by W. H. Stevenson, p. 218. Mr. Stevenson traces the comparison of the author's work and its object to a ship making for port as far back as Cicero (*De Officiis*, 2, 6, 19), and Quintilian (*Institutiones Oratoriae*, viii. c. 6, § 44). It was, however, probably suggested to mediæval Christian writers by 'et deduxit eos in portum voluntatis eorum' (*Ps.* cvi. 50). [Cf. *Aldhelmi Carmina Ecclesiastica*, III, 20 sqq. and S. Jerome, *Adv. Iovinianum*, II § 35].

gelæredra manna þingum, þe þas þing ne behofað
betweox heom to wealkynne; ac we æthrynon þa
deopan sáe 7 þa muntas þisses weorces. Nu wylle
we þurh Godes willan þis agunnene weorc mid
5 rumlicum wæstmæ begán.

.i. sincerus .i. tranquillus

Hesterna die, dum seren¹us iubar aurei sol[is]¹
.i. ignorantias tenebras depullisset cordis interioris antri, theologia
.i. hominis .i. diuinus sermo
exorta est, [id est]² sermo de Deo, dehinc de in-
ceptione compoti, et post hec de diebus solaris anni.
10 Diximus quod solaris constat duodecim mensibus³
et quinquaginta duabus ebdomadibus et sex horis, [p. 15]
quas antiqui apellauare quādrantes. Deinde con-
scripsimus nomina duodenorum signorum et duodecim
mensium; sicque alacriter plurima diximus, sicuti
15 adhuc plura placet referre.

Nouimus pro certo quod plurimi sub[ur]bani⁴
ignorant clerici quo[t]⁵ sunt genera annorum; sed
eorum ignauis consilere placet suffult⁶us⁶ patrum
.i. desidiis .i. proficere
patrocinio, cum quorum canibus indignus <sum>
.s. discipulis
20 recumbere.⁷

Est annus solaris primus et precipuus, quia sol 'dux
et princeps est moderatorque luminum reliquorum,'
ut ait Cicero. Eraclitus rethor fontem celestis luminis
appellat. Dux ergo d[i]citur,⁸ [quoniam]⁹ omnis
25 luminis maiestate(m)¹⁰ precedit; princeps, quia <ita>
.i. excellat
eminet, ut propterea, quod talis solus appareat, sol [p. 16]
uocetur. Moderator reliquorum dicitur [quoniam]¹¹
ipse cursus eorum recursusque moderatur.¹² Est

¹ MS. solem. ² MS. idem. ³ xii. menses in the margin.

⁴ MS. sub uester bani. *ur* has been taken as a contraction for
uester. Sir W. A. Craigie. ⁵ MS. quod. ⁶ MS. suffult.

⁷ In the margin: propter humilitatem quod hec composuit.

⁸ MS. ducitur.

⁹ MS. quorum.

¹⁰ MS. maiestatem.

u

¹¹ quorum.

¹² MS. moderator.

6. Cf. Raine, I, 423.

6. 'De cordis antro' (Cf. Prudentius, *Psychomachia* vi, 744).
See Raine, I, 449, and Stubbs p. 11.

20 sq. Cf. *Job xxx.* l. 21 sqq. 'Sed Cicero sciens etiam ceteras
stellas habere lumen suum, solamque lunam ut saepe diximus pro-

learned men, who have no need to ponder these things among themselves; but we have touched the deep sea and the mountains of this work. We will now by the will of God perform with ample fruit this work which we have begun.

Yesterday when the clear radiance of the golden sun had dispelled the darkness of the inner cave of the heart, theology arose—that is discourse concerning the Deity, next about the beginning of the computus, and afterwards concerning the days of the solar year. We have said that the solar (*year*) consists of twelve months and fifty-two weeks and six hours, which (*hours*) the ancients called ‘quadrants.’ Next we have written down the names of the twelve signs and the twelve months; and we have told you a great many things with readiness, just as we are prepared to tell you yet more.

We know of a surety that there are very many rustic clerks who do not know how many kinds of years there are; but I am willing to show myself indulgent to their slothfulness, supported as I am by the protection of the Fathers, with whose dogs I am not worthy to lie down.

The first and chief year is the solar year, because, as Cicero says, the sun is the ‘leader and prince and governor of all the other lights’: Heraclitus the sophist calls it a fountain of celestial light. It is called the leader, therefore, because it surpasses all in the majesty of its light; the prince, because it so far excels that, because it appears as the only one of its kind it is called ‘sol.’ It is said to be the controller of all the other (*luminaries*), because it controls their forward

prio carere, obscuritatem definitionis huius liquidius absoluens et ostendens in sole maximum lumen esse, non solum ait dux et princeps et moderator luminum reliquorum . . . sed hunc ducem et principem quem Heraclitus fontem caelestis lucis appellat. Dux ergo est quia omnes luminis maiestate praecedit, princeps quia ita eminet ut propterea, quod talis solus appareat, sol uocetur’ (Macrobius, *In Somnium Scipionis*, I, xx, 3-4. Cf. Cicero, *De Republica*, vi. 17, and *Tusculan Disputations*, I, 68). [Quoted in the anonymous *Vita S. Oswaldi*, Raine, I, 399].

28 sqq. ‘Moderator reliquorum dicitur quia ipse cursus eorum recursusque certa definitione spatii moderatur.’ (Macrobius, l.c.) ‘Est autem annus lunaris, est et solaris, est et errantium discretus stellarum, est et omnium planetarum unus, quem

annus lunaris, qui habet dies trecentos quinquaginta
 quattuor, quem solaris exsuperat [undecim]¹ diebus.
 Est communis annus, qui habet totidem dies, sicut pre-
 phati sumus—id est .ccc.^{tis} .l.^{ta} .iiii.^{or}. Est embolismaris
 5 annus, qui habet dies trecentos octuaginta quinque
 sibi, si bissextus fuerit; si haut—, .ccc.^{tis} .lxxx.^{ta} .iiii.^{or}.
 Est decenno[u]ennalis,² qui habet dies trecentos
 quinquaginta quattuor, si communis fuerit annus,
 si<cut>³ supra diximus; si embolismus .ccclxxxiiii.,
 10 uel .v., sicut prius diximus. Est magnus annus
 qu[o]⁴ post sexcentis annuorum spat[ii]s⁵ omnia sidera
 ad ea⁶ loca recurrunt in quibus constitut[a]⁷
 fuer[un]t⁸ ab initio.
 <L>unaris⁹ annus quadrifarie¹⁰ accipitur, sed de
 15 his hoc in loco taceamus, quia ad necessiora cupimus
 peruenire.

Erit omni anno, ut tibi in aure dico, solaris annus; erit
 et lunaris pariterque decennouenalis. Communis annus
 pertinet ad solarem annum sicut ad lunarem. Isti
 20 anni utrique incipiunt a principio pascalis festi ibi-
 demque finiuntur. Communis dicitur, qui habet dies
 .ccc.liiii. et ideo sic dicitur quoniam sepe in circulo
 decennouenali duo erunt duobus annis, sicut circulus
 ipsius demonstrat, quo scriptum est: *communis, com-*
 25 *munis, embolismus.* <Embolismus>¹¹ tertius annus est
 in circulo eodem, qui habet dies .ccc.lxxxiiii. Roma-

¹ MS. quadraginta. By misreading xi as xl.

² MS. decen nomennalis. ³ MS. si. ⁴ MS. qui. ⁵ MS. spatius.

⁶ MS. eam. ⁷ MS. constitute. ⁸ MS. fuerant.

⁹ MS. unaris. ¹⁰ MS. qui adrifarie. ¹¹ MS. deest.

magnum specialiter nuncupant' (Beda, *TR.* xxxvi). 'Annus solaris uel civilis est, dum sol. cccxv. diebus et quadrante zodiacum peragit . . . Annus communis lunaris . . . diebus ccciv, embolismus . . . diebus cccclxxxiv. impletur . . . Annus magnus, dum omnia sidera certis cursibus exactis ad locum revertuntur, quem .dc. annis solaribus Iosephus dicit impleri' (Bridferthus, *Glossæ, PL.* xc. 462).

14 sqq. 'Sed lunaris annus quadrifarie accipitur. Primus est namque, cum luna xxvii diebus et viii horis zodiacum percurrent, ad id signum ex quo egressa est revertitur. Secundus duobus diebus, et quattuor horis prolixior, qui consuete mensis appellatur, cum solem, a quo nova digressa est, xxix diebus, et

and backward courses. There is the lunar year, which has three hundred and fifty-four days, which the solar year exceeds by eleven days. There is the common (*lunar*) year, which has just as many days as we have mentioned above—namely, three hundred and fifty-four. There is the embolismic year, which has three hundred and eighty-five days, if it is a leap-year; if not, three hundred and eighty-four days. There is the decennovennial year, which has three hundred and fifty-four days, if it is a common year, as we have said above; if it is an embolismic year, (*it has*) three hundred and eighty-four or five, as we have already mentioned. There is the great year, in which after the space of six hundred years all the celestial bodies return to the same places in which they were stationed from the beginning. The lunar year is understood in four ways. But let us pass over these in this place, because we wish to come to more important matters.

Every year (to tell you a secret) there will be a solar year and a lunar year, and likewise a decennovennial year (= a year of the nineteen-year cycle). The term 'common year' applies to both the solar and the lunar years. Both these years start from the beginning of the Easter festival, and also end there. A year which has three hundred and fifty-four days is called a 'common year'; and it is so called for the following reason, that in the nineteen-year cycle there will often be two (*years of three hundred and fifty-four days*) within two years, just as the diagram of the cycle shows, in which is written: 'common,' 'common,' 'embolismic.' The third year of the same cycle is an embolismic year, which has three hundred and eighty-four days. The lunar

xii horis exactis iam defecta repetit. Tertius, qui xii mensibus huiusmodi, id est, diebus eccliii expletur, et vocatur communis, eo quod duo sæpissime tales pariter currant. Quartus qui ἐμβόλιμος Græce dicitur, id est, super augmentum, et habet xiii menses, id est, dies cœclxxxiii qui uterque apud Hebræos a principio mensis paschalis incipit, ibidemque finitur. Apud Romanos vero ab incipiente luna mensis Ianuarii sumit initium, ibique terminatur' (Beda, *TR.* xxxvi, 8-9. Cf. *PL.* xc, 812, and 'Dividitur autem circulus idem in embolismos, annosque communes . . . Primus namque et secundus communes; tertius est embolismus, etc.' (Beda, *op. cit.* xlv, 12-13). Cf. Rühl, *Chronologie*, p. 130.

norum circulus, qui dicitur lunaris, Ianuario incipit ibique finitur. Lunaris annus <primus>¹ incipit decennouenali quarto, et decennouenalis annus primus incipit lunari .xvii., ueluti luce clara demonstrant [p. 18] 5 margines huius paginule.*

	XVII	Us þingð to langsum	I
	XVIII	þæt we ealne þisne cwide	II
	XIX	on Englisc clericum ge-	III
	<I> ¹	swutelion; ac we heom	IIII
10	II	secgað sóð to sóðe þæt	V
	III	syx cynna gér synt on	VI
	IIII	geríme. þæt forme ys	VII
	V	solaris geciged, 7 þæt	VIII
	VI	oðer þæs monan, 7 þæt	IX
15	VII	þridde communis, þæt	X
	VIII	ys gemæne gér: Þonne	XI
	IX	beoð þi geare þreo hund	XII
	X	daga 7 feower 7 fittig	XIII
	XI	daga fram Eastertíde þæt	XIV
20	XII	he eft cume; 7 þonne	XV
	XIII	hyt byð embolismus	XVI
	XIV	oððe embolismaris, þæt	XVII
	XV	ys eal án,	XVIII
	XVI		XIX

25 þonne beoð þi geare þreo hund daga <7 feower 7 [p. 19] hundeachtatig>.¹ Gif hyt beo bissextus dó þærto anne dæg.

Ic secge þe, lá cleric, on þin eare þæt ælce geare hyt byð *solaris annus* 7 *lunaris* 7 *decennouenalis*; forðon 30 ælce geare þu scealt habban sum uers of þam circule, þe ys nonas *Aprelis*; se hatte *decennouenalis*, 7 se ðe hatte *nulle*, se ys *lunaris*, 7 he yrnð nigontyne

¹ MS. *deest*.

* Cf. the Decennouenales Circuli given in *PL*. xc. 825 *sqq.*

31. 'Legimus in epistolis Grecorum, quod post passionem apostolorum sanctus Pachomius abbas in Egipto cum suis monachis in oratione a Domino orauit, ut ostenderet eis, quo-

cycle of the Romans begins and ends in January. The first year of the lunar cycle begins in the fourth year of the decennovennial cycle, and the first year of the decennovennial cycle in the seventeenth year of the lunar cycle, as is clearly shown in the margins of this page.

It seems to us too tedious to explain the whole of this passage in English for clerks; but we tell them as a fact that there are six kinds of year in the computus. The first is called the solar year, the second the lunar, and the third 'communis,' or common year. In this case there are in the year three hundred and fifty-four days from Easter Day until it returns again; and when it is an embolism, or embolismic year, which is just the same thing, then there are in the year three hundred and eighty-four days. If it be a leap-year, add thereto one day.

I tell it thee as a secret, O clerk, that in every year there is a solar, a lunar and a decennovennial year; therefore every year thou shalt have a verse of the cycle *Nonæ Aprilis norunt quinos*: this cycle is called the decennovennial, and that which is called 'Nullae' is the lunar cycle, and it runs for nineteen years just like

modo pascha celebrare deberent; et misit Dominus angelum suum et scripsit ad prefatum Pacomium ciclum decennouenalem in uno filacterio hoc modo: None aprilis norunt quinos (v com.) Octone kalende, assim depromunt (I com.) Idus aprilis eciam senis (vi emb). None quartane, namque dispondio (II com.) Item undene, ambiunt quinos (v com.) Quatuor idus, capiunt ternos (III emb.) Terne kalende, titulant seni (vi com.) Quatuor dene, cubant in quadris (III emb.) Septene idus, septem eligunt (vii com.) Sene kalende, sorciunt ternos (III com.) Denos septenos, donant assim (I emb.) Pridies nonarum, porro quaternis (III com.) Nouene notantur, namque septenis (vii com.) Pridie idus, panditur quinis (v emb.) Aprilis kalende, unum exprimunt (I com.) Duodene namque, ducte quaternis (III com.) Speciem quintam, speramus duobus (II emb.) Quaterne kalende, quinque coniciunt (v com.) Quindene constant, tribus adepte (III emb.).' N. Beckman og Kr. Kålund: *Alfræði Íslenszk*, II. Rímþol. pp. 236-7. See also *PL*. xc, 708. (Note that the first half of each verse gives the Easter term, and the second half the day of the week on which the term of the 14th day of the moon falls). Cf. pp. 150 sqq. *infra*.

32. 'Et quia xxx dierum fine revolvuntur, nulla Epacta in principio cycli ponitur' (Beda, *De Temporibus*, xiii.)

gear eall swa se oðer. Romanisce men habbað heora circul, 7 se fehð on Ianuario 7 þær eft geendað. Se circul ongynð on þam feorðan geare *decennouenali* 7 geendað on þam þridan.

- 5 Tempus est reuelare ^{i. secreta} mysteria ^{i. senioribus} que a senpectis nobis demonstrata sunt, id est concordia mensium duodenorum, ^{i. series 12 ordo} de quibus sic sumit textus libri;

* HEBREISC¹.

Ianuarius, Augustus, et	<CASLEU> ²	IAN̄.	[p. 20]
10 December .iiii. noñ. habent	THEBETH	FEB̄R.	
nona .x. kl. post idus, et	SABATH ³	MĀR.	
dies .xxx. unum.	ADAR	APR̄L.	
	NISAN	MĀI.	
Ðas þry monðas—Iañ.	JAR	IV̄N̄.	
15 7 Aḡs. 7 Dēc. æfter þam	SIVAN	IV̄L̄I.	
forman dæge hig habbað	THAMVL	AḠS̄.	
.iiii. noñ., 7 æfter idus	AB ⁴	SEPT̄.	
nonadecima kl. (Febr.) † 7	ELVL ⁵	OCT̄B̄.	
.xxxi. daga.	TESSERI	NOV̄.	
20	MARSVAN	DEC̄.	

ÆGIPTISC.

	TYBI	IAN̄.
Martius, Maius, Iulius	MECHIR	FEB̄R̄.
et October .vi. N̄. habent,	FAMENOTH	M̄.
25 .xvii. kl. post id̄., et dies	PHARMVTHI	AP̄.
.xxxi.	PACHO	MĀI.
	PAVNI	IV̄N̄.
	EIPHI	IV̄L̄.
Ðas feower habbað .vi.	MESSORE	AḠS̄.
30 noñ. 7 .xvii. kl. æfter idus,	THOTHOS	SEPT̄.
7 án 7 .xxx. daga.	PHAOPHI	OCT̄.
	ATHIR	NOV̄.
	COFAC	DEC̄.

¹ MS: Hebrei.² MS. *deest*.³ MS. SABATN.⁴ MS. AR.⁵ MS. tlv̄l.

* The names of the months are enclosed in a decorated arch.

† Possibly a gloss on Ðes 24/10.

5. The gloss is taken from the *Rule of St. Benedict*, c. 27:
 'Omni sollicitudine curam gerat abbas circa delinquentes fratres,

the other. The Romans have their cycle, and it begins in January and ends there again. This cycle begins in the fourth year of the decennovennial cycle and ends in the third.

It is now time to unveil the mysteries which have been set forth for us by our elders—we mean the concord of the twelve months, concerning which the text of the book begins thus: January, August and December have four nones, nineteen kalends after the ides, and thirty-one days.

These three months, January and August and December, after the first day have four nones, and after the ides nineteen kalends, and thirty-one days.

March, May, July, and October have six nones, seventeen kalends after the ides, and thirty-one days.

These four have six nones and seventeen kalends after the ides, and one and thirty days.

quia "non est opus sanis medicus sed male habentibus." Et ideo uti debet omni modo ut sapiens medicus [quasi occultos consolatores] senpectas, id est seniores sapientes fratres qui quasi secreto consolentur fratrem fluctuantem et provocent ad humilitatis satisfactionem et consolentur eum,' etc. (Woelfflin's Teubner Ed.). The word is from the Greek: 'vocabulum *συμπαίκτης* a palaestra translatus est ad disciplinam vel militiam monachorum.' (Woelfflin, op. cit., Pref. p. xi).

9 sqq. 'Ianuarius, Augustus et December quatuor Nonas habent, et novemdecim Kalendas, post Idus, dies triginta et unum. Martius, Maius, Iulius et October sex Nonas habent, et septemdecim Kalendas post Idus, dies triginta et unum' (*De Ratione Anni a Iulio Cæsare Instituti*, PL. xc, 799). [Cf. *Missal of Robert of Jumièges*, p. 8.] For lists of the names of the months in various languages, see PL. xc, 347-8. The names of the Hebrew months as given by Rühl, *Chronologie*, p. 271, are: Tischri, Markheshwan, Kislew, Tebeth, Shebat, Adar, Nisan, Ijar, Siwan, Thamus. Ab, and Elul. The names of the Egyptian months are from Beda, *TR.* xi, where the names of the Hebrew months are also given.

	Aprēl., Iv̄n., Sēpt̄., et	Grecisce :	IAÑ.	[p. 21]
	Nov̄b. .iiii. noñ. habent,	AVDEOS,	FEB̄.	
	.xviii. kl. post id̄., et dies	PERITOS,	MAR̄.	
	.xxx. Ðas feower habbað	DISTROS,	APR̄.	
5	.iiii. noñ. æfter kl. 7 .xviii.	XANTICOS,	MAĪ.	
	<kl.> ¹ æfter id̄. 7 þrittig	ARTEMISEOS,	IV̄.	
	daga. Februarius uero .iiii.	DYSIOS,	IVL̄.	
	noñ. habet, .xvi. kl. post	PANEMOS,	AGV̄.	
	id̄. et dies .xxviii. ²	LOOS,	SEPT̄.	
10	Ðes hæfð .iiii. N̄., 7	GORPHELOS,	OCT̄.	
	.xvi. kl. æfter idus, 7	YPEPTEOS,	NOV̄.	
	eahta 7 twentig daga, gif	DIOS,	DEC̄B̄.	
	hyt ne byð <i>bissexus</i> .	APPILEOS.		
	Gyf hyt byð, þonne hæfð			
15	he nigon 7 twentig daga.			

Iān., Giuli ³ ; Feb̄.,	On englisce	Iv̄l. Lyða ; Aḡs.
Solmonð ; Mār̄.,	her synt	Weodmonð ; Sēp̄.
Hreðmonð ; Apr̄̄.,	þæra .xii.	Haligmonð ; Oct̄.
Eastermonð ;	monða	Winterfilð ; Nov̄.
20 Maius ⁴ ; Iv̄n., Lyða ;	naman.	Haligmonð ⁵ ; Dec̄.
		Givli.

¹ kl. not in MS.² l. xxviii. is added above .xxviii.³ For the form, see NED. s.v. *Yule*.⁴ The name for May appears to have dropped out. Read 'Maius prymylce.'⁵ The usual name for November is 'blōt-' or 'blōd-monað.'

1 sqq. 'Aprilis, Iunius, September et Nouember quatuor Nonas habent, et octodecim Kalendas post Idus, dies triginta,'

April, June, September and November have four nones, eighteen kalends after the ides, and thirty days. These four have four nones after the kalends, and eighteen kalends after the ides, and thirty days. But February has four nones, sixteen kalends after the ides, and twenty-eight days (*or twenty-nine*). This (*February*) has four nones, and sixteen kalends after the ides, and eight and twenty days, if it is not a leap-year; if it is, then it has nine and twenty days.

Here are the names of the months in English: January, Giuli; February, Solmonð; March, Hreðmonð; April, Eastermonð; May, Thrymylce; June, Lyða; July, Lyða; August, Weedmonð; September, Haligmonð; October, Winterfilð; November, Haligmonð; December, Giuli.

PL. xc, 799. 'Februarius vero quatuor Nonas habet, et sedecim Kalendas post Idus, dies viginti octo. Quando vero bissextus est, tunc habet dies viginti novem,' *ibid.* [Note. The Greek names of the months do not agree with the list given by Bede or with those given by the commentator. Bede says: 'Vocatur autem apud eos ipse December ἐλαφβολιών, Ianuarius νυχίων, Februarius θαργλιών, Martius δίστρος, Aprilis ξαντικός, Maius ἀρτεμίσιος, Iunius διέσιος, Iulius πάνεμος, Augustus λῶος, September γορδιαῖος, October ὑπερβερεταῖος, November δίος,' (*PL.* xc. 355. For other lists, see *PL.* xc, 347).

16 sqq. Cf. 'Primusque eorum mensis, quem Latini Ianuarium vocant, dicitur Giuli. Deinde Februarius Sol-monath, Martius Rhed-monath, Aprilis Eostur-monath, Maius Thrimylchi, Iunius Lida, Iulius similiter Lida, Augustus Uucod-monath, September Haleg-monath, October Uuinter-fylleth, November Blod-monath, December Giuli, eodem quo Ianuarius nomine vocatur,' *l.c.* 356.

	B̄	I	Omnes uero menses .viii. id̄. habent [p. 22] post noñ. Ealle þa monðas habbað. viii. id̄. æfter nonas.
		II	
		III	
		IIII	
5	B̄	VI	Nu ys þes <i>prologus</i> gehreþod, þæt ys forespræc: he ys <i>prohemium</i> oððe <i>prephatio</i> oððe <i>prelocutio</i> geciged: þæt ys to witanne þæt þa monðas þe habbað .iiii. N̄. æfter kl., þæt hig habbað to id̄. .xiii. dagas. 7 to .ii. kl. eahtatyne. Gif hig beoð gesamnode, þonne beoð þær .xxxi. And þa monðas þe habbað .vi. N̄. æfter kl., hig habbað .xv. dagas to id̄., 7 to pridie kl. .xxxi.
		VII	
		I	
		II	
10	B	IIII	Ianus, Aḡs., 7 Decet̄. kl., þæt ys se [p. 23] forma dæg, 7 .vi. id̄. 7 .xviii. 7 .xi. 7 .iiii. kl. beoð anes dæges. Martius, Mai., Ivl., 7 Oct̄. kl., 7 .viii. id̄., 7 .xi. 7 .iiii. kl. beoð anes dæges. Apr̄., Iv̄n., Sept̄. 7 Novē. kl. 7 .vi. id̄. 7 .xvii. kl. 7 .x. kl. 7 .iii. kl. beoð anes dæges. Febr̄. kl., <.vi.> ¹ id̄., 7 .xv. kl. 7 .viii. beoð anes dæges.
		V	
		VI	
		VII	
15	B̄	II	
		III	
		IIII	
		V	
20	B	VII	
		I	
		II	
		III	
	B̄	V	
		VI	
		VII	
		I	
	B	III	
		IIII	
		V	
		VI.	

¹ MS *deest*.

1. 'omnes uero menses octo Idus habent.' (PL. xc. 799).

But all the months have eight ides after the nones. All the months have eight ides after the nones.

Now this prologue has been treated of—by prologue we mean 'foreword'; it is (*also*) termed a proeme or preface or prelocution—you must know that the months which have four nones after the kalends have thirteen days to the ides, and eighteen days to the last day of the month. If these (*days*) are added together, there will be thirty-one. And the months which have six nones after the kalends, have fifteen days to the ides, and thirty-one to the last day of the month. In January, August and December the kalends, that is the first day, and the sixth day before the ides, and the eighteenth, eleventh and fourth day before the kalends, fall on the same day of the week. In March, May, July and October, the kalends, the eighth day before the ides, and the eleventh and fourth day before the kalends, fall on the same day of the week. In April, June, September and November, the kalends, the sixth day before the ides, and the seventeenth, tenth and third day before the kalends, fall on the same day. In February, the kalends, the sixth day before the ides, and the fifteenth and eighth days before the kalends, fall on the same day of the week.

p. 28, ll. 1 sqq. 'Quarto decennovenalis circuli tramite designantur epactæ solis, id est, concurrentes septimanæ dies unius semper ternos per annos, duorum autem per annum bissextilem usque ad septimum numerum adiectione crescentes, quarum circulus habet annos quater septenos, id est, .xxviii., quia nimirum non potest consummari quam bissextus, qui quarto redire solet anno, cunctos septimanæ dies contingat, dominicam, videlicet, sextam feriam, quartam feriam, secundam feriam, Sabbatum, quintam feriam, hoc etenim illos ordine percurrit. Cumque suas quæque anni dies habeat concurrentes, hæ quæ in circulo adfixæ concurrentes sunt, specialiter quæ sit nono Calendarum Aprilium feria designant' (Beda, *TR*, liii). 'Dum audis epactas solis, hoc est, concurrentes septimanæ dies, intellige quota feria per singulos annos nonus Kalend. April. dies perveniet.' (*De Argumentis Lunæ*, *PL*. xc, 705). 'Contingit autem eadem concurrentium annua dies, quod calculatorem meminisse iuvat, etiam .ii. Calendas Aprilis, .vii. Idus Aprilis, .xviii. Calendarum Maiarum et .xi. Calendarum earundem. Cuius circulus talis est cursus, ut quæcunque bissextili sunt concurrentes, ipsæ et ante quinquennium fuerint, et post annos .vi. futuræ sint. Quæ primo post bissextum anno sunt, eædem et ante annos .xi. transierint, et post .vi. redeant. Quæ secundo post bissextum eædem et ante annos .vi. transierint, et post .xi. remeant. Quæ tertio post bissextum, ipsæ et ante .vi. annos præterierint, et post .v. revertantur' (Beda, *TR*. liii).

i. in serie i. numeri i. carazalam i. prologum

- In catalogo compoti post descriptam prephationem sunt concurrentes adsignati, quarum circulus habet annos quater septenos, id est .<x>xviii,¹ quia non ante potest consummari quam bissextus, qui quarto redire solet anno, 5 cunctos septimane dies potenter contingat,—Dominicam, uidelicet, sextam feriam, quartam, secundam, Sabbatum, v^{tam},² iii^{tam} ²—hoc etenim illos ordine percurrit. Cumque suas queque anni dies habeat concurrentes, he que in circulo sunt adfixe specialiter que sit³ nono [p. 24]
- 10 ktarum. Aprilium feria designant. Quali die leguntur .viii<i>.⁴ Aprl., tot erunt concurrentes. Verbi gratia, si prima feria leguntur, tunc erit unus, si septima, .vii. Similiter dicimus⁵ de pridie kt. Apr. et .xviii. kt. Mai. et undecima earundem. Cuius circuli talis est [cursus],⁶
- 15 ut quecumque bissextili anno sunt concurrentes, ipse et ante quinquennium fuerint, et post .vi. annos future sunt. Que primo post bissextum anno sunt, eedem et ante annos undecim transierint et post .vi. redeant. Que secundo post bissextum, e[e]dem⁷ et ante sex
- 20 annos ierunt et post undecim redeant. Que tertio anno post bissextum, ipse et ante sex annos preterierunt et post quinque reuertantur. Concurrentes epacte dicuntur [p. 24]
- Grece; adiectiones sol[is]⁸ uocantur Latine. Originem uero istarum libet demonstrare clericis concurrentium,
- 25 quia ipse septimum non transeunt numerum. Anni solaris dies nobili indagine perscrutandi sunt et scrutanti scrutinio inuestigandi eo quod ex illis oportet non solum concurrentes, uerum etiam regulares feriarum et lunares inuenire. Prephatos dies solaris anni partimur per
- 30 septenarium numerum, et sic gratulanter uenimus ad agnitionem tanti mysterii. Et ne ista regalis uia abdita sit amodo ab oculis cernentium, dicamus aperte dispersiones septenarii numeri, ut ad ea ualeamus, Christo

¹ MS. xviii.

² MS. ta.

³ MS. sint.

⁴ MS. viii.

⁵ MS. decimus. ⁶ MS. concurrentes. ⁷ MS. eadem. ⁸ MS. solem.

1 sqq. See p. 27. 14 sqq. See 46/18.

22. Of. for the derivation 'Epactas Graeci vocant, Latini adiectiones annuas lunares' (*Isidori Etymologiarum Lib. VI. xvii*; Beda, *T.R.* l. See also *T.R.* liv.). For an Anglo-Saxon version of this passage (down to 30/9), see pp. 46/29 to 48/22.

26. 'defecerunt scrutantes scrutinio' (*Psalms* lxxiii. 7). Cf. Aldhelm 62, 13, etc.

In the arrangement of the computus, after the setting forth of the prologue, the concurrents are marked. Their cycle embraces twenty-eight years, because it cannot be completed before the intercalated day, which ordinarily returns every fourth year, has fallen with full force upon every day of the week, *i.e.* on Sunday, Friday, Wednesday, Monday, Saturday, Thursday and Tuesday (for it runs through them in this order). And since each day of the year has its concurrents, those concurrents which are affixed to the circle specially denote on what day of the week the 24th March falls. The number of concurrents will depend on the day (*of the week*) on which the 24th March falls. If it falls on the first day of the week, the concurrent will be one, if on the seventh, seven. The same thing applies to the 31st March and to the 14th and 21st April. The course of this cycle is such that whatever are the concurrents in a leap-year, the same will be found to have occurred five years previously and will recur after six years. The concurrents which occur in the first year after a leap-year, occurred eleven years previously, and return after six years. Those which occur in the second year after a leap-year, occurred six years previously, and return after eleven years. Those which occur in the third year after a leap-year, occurred six years previously, and return after five years. Concurrents are termed *ἐπακταί* in Greek, and are called *adiectioes solis* in Latin. But I want to show the origin of those concurrents to clerks, because they do not go beyond seven. The days of the solar year must be scrutinized with an unusually thorough examination and investigated with searching inquiry, because it is from them that we have to find out not only the concurrents, but also the regulars of the days of the week and the lunar regulars. We divide the days of the solar year, to which we have already referred, by seven, and thus we come thankfully to the knowledge of so great a mystery. And lest that royal road should be concealed henceforth from the eyes of beholders, let us state plainly the divisions of the number seven, so that,

propitiante,¹ prospere incedere de quibus est sermo. Septies as .vii. : sēp. bis .xiii; sēp. ter[ni]² .xxi; seþt. [p. 26] quaterni .xxviii; seþ. quini .xxxv; seþ. seni .xli; seþ. septeni .xlix; seþt. octoni .lvi; seþt. noueni .lxiii; seþ.

5 deni .lxx; seþ. uigeni .cxl; seþ. trigeni .ccx; seþ. quadrageni .cclxxx; seþ. quinquageni trecenti quinquageni. Adhuc restant .xv.^{clm} [dies]:³ illos diuidite per

vii.^{tem}. Bis septem .xiii. Unum qui restat⁴ ponite in capite . . . uiginti duo. Hos partire per .vii. Bis septem

10 .xiii; ter .vii. xxi. Quod remanet? Vnus. Idcirco absque dubio prima feria est hodie. Sic de ceteris.

Das þing we swa hwonlice her hrepiað on foreweardum worce, forðan we hig þenceað oftor to hrepian 7 to gemunanne. Nu we ealles heron habbað gefangen, hyt 15 gerist cyrtenlice þæt we ne wandion naðor ne . . . þurh þæs lyðra<n>⁵ sæd, þe ægðer sæwð gelomlice ge lasor ge coccul on manna æceron, 7 syððan hyt grymlice geegð [p. 27] mid sace 7 wrace betwyx þissum leohtlican life.

Vton awendan nu ure gesetnysse to þam rihtingum, 20 þe rimcræftige preostas cweðað lunares.

Alios regulares mensium, qui a<d>⁶ kalendarum lunam inueniendam eis adscribuntur, hoc modo reperies. Solaris anni trecentis sexaginta quinque diebus per duodecim ac triginta diuisis, superfluos quinque da 25 Septembri pro regularibus.

Todæþl þæs geares dagas, þæt synd þreo hund daga 7 fif 7 syxtig daga, þurh þrittig. Þrittig siðon twelf oððe twelf siðon þrittig beoð þreohund 7 syxtig. Nim þa fife, la arwurða leorningeniht, 7 cweð: *September quinque* 30 *Ceteros hoc ordine reperies—ceteros, scilicet regu-*

¹ MS. ppotiante—but the o appears to be partly erased.

² MS. termen.

³ MS. anni.

⁴ MS. restant.

⁵ MS. lyðra—stroke over a omitted?

⁶ MS. quia.

2. This 'seven times table' occurs in the 'Abbonis Abacus' in MS. S. John's Coll., Oxford, 17, fol. 35. It is printed by Bubnov: *Gerberti . . . Opera Mathematica*, p. 203.

21 sqq. 'Alios regulares mensium qui ad kalendarum lunam inueniendam ascribuntur, hoc modo reperies. Solaris anni .ccclxv. diebus, sicut supra, per duodenarium et tricenarium numerum diuisis, superfluos .v. da Septembri pro regularibus. Cæteros hoc ordine reperies' (Helperic, *Liber de Computo*, 29).

by the favour of Christ, we may successfully approach the matters under discussion. Seven times one is seven; seven times two is fourteen; seven times three is twenty-one; seven times four is twenty-eight; seven times five is thirty-five; seven times six is forty-two; seven times seven is forty-nine; seven times eight is fifty-six; seven times nine is sixty-three; seven times ten is seventy; seven times twenty is one hundred and forty; seven times thirty is two hundred and ten; seven times forty is two hundred and eighty; seven times fifty is three hundred and fifty. There still remain fifteen days. Divide them by seven. Twice seven is fourteen. Place the one which remains at the top . . . twenty-two. Divide this by seven: twice seven is fourteen; thrice seven is twenty-one. What is the remainder? One. So beyond a doubt it is the first day of the week to-day. Similarly with the rest.

We treat of these things in this cursory fashion here in the early part of this work, because it is our intention to touch upon them oftener and to recall them to mind. Now that we have happened to take in hand the work, it is extremely fitting that we should neither hesitate nor . . . through the seed of that wicked one, who frequently sows both tares and cockle in men's fields, and afterwards fiercely harrows it with strife and vengeance in the course of this frail life.

Let us now turn our narrative to the regulars which priests skilled in the computus call lunar regulars.

The other regulars of the months, which are assigned to them for the purpose of finding the moon on the first of the month, you will find in the following way:—Divide the three hundred and sixty-five days of the solar year by twelve and thirty, and give the five days which are left over to September as regulars.

Divide the days of the year, that is three hundred and sixty-five days, by thirty. Thirty times twelve or twelve times thirty is three hundred and sixty. Take the five, O reverend pupil, and say: 'September five.' You will find the rest in this order—by 'the rest' is meant 'the rest of the regulars,' and by 'in this order' is meant 'by

lares; hoc ordine, id est ista ratione; reperies, id [p. 28]
 est inuenies. Sume semper precedentis dies mensis
 additis pro suis regularibus, et si mensis ille tricesimam
 fert lunam, recisis .xxx., quod supersunt sequenti tribue
 5 mensi. Sin mensis ille non ultra .xxix. lunam computet,
 ipsis sublati, reliqu[o]s¹ pro regularibus sequentis
 mensis habeto. Exemplum de duobus damus, ut de
 ceteris facias. September habet dies .xxx. et regulares
 .v, qui sunt simul .xxxv. Dimitte .xxx, quorum ita est
 10 eius lunatio; reliquos .v. da Octobri. October habet dies
 .xxxi. et regulares .v. Sunt simul .xxxvi. Tolle .xxix,
 quorum tota est eius lunatio; .vii. qui remanent da
 Nouembri. Sic per ceteros, scilicet menses.

Deos ræding cwyð, Nim, la arwurða preost, simle pæs
 15 monðes dagas, 7 dó pærto his rihtinga. 7 gif se monð
 sceal habban .xxx. nihta ealdne monan, locahwæt pær [p. 29]
 ofer sý, gif þam æftran monðe. Gif se monð ne þearf
 habban buton nigon 7 twentig nihta ealdne monan,
 locahwæt pær ofer beo gif þam monðe to riht-
 20 ingum. Nu we wyllað eow don bysne of twam monðum.
 September hæfð .xxx. daga 7 fif regulares; pæt synt
 .xxxv: forlæt þa þrittig, forðon swa eald sceal beon his
 mona, 7 nim þa fife 7 gif Octobri. October hæfð án 7
 þrittig daga 7 fif regulares; pæt beoð syx 7 þrittig:
 25 forlæt nigon 7 twentig, forðon swa eald sceal beon his
 mona, 7 nim þa seofon 7 gif Nouembri. Do eallswa
 ymbe þa oðre monðas.

Nu we ealles ymbe þas þing geornlice smeageað, hyt
 ys us gepuht wynsumlic pæt hyt freondum fremige.
 30 Wel geradlic hyt eac þingð us pæt we hertó gecnyttan [p. 30]
 þa epactas, þe wise preostas oft ymbe geradlice wurdliað.

Epacte, que bis adiciuntur regularibus, duorum anno-

¹ MS. reliquis.

5 sqq. 'Sin mensis non ultra .xxixam lunam computet, ipsis sublati, reliquos pro regularibus sequentis mensis habeto. Exemplum de duobus damus, ut sic de cæteris facias. September habet dies .xxx. et regularibus .v, qui sunt .xxxv. Dimittite .xxx; reliquos .v. da Octobri. October habet dies .xxxi, et regulares .v: sunt simul .xxxv. Tolle .xxix, quia tota est lunatio: vii. qui remanent, da Nouembri' (*ibid.* 29).

32 sqq. 'Epactæ, quæ bis adiciuntur regularibus, duorum annorum, solaris scilicet ac lunaris, inæqualitate creantur. Solaris

this method : ' you will find, that is ' you will discover.' Always take the days in the preceding month with its proper quota of regulars added, and if the month has a thirty-day moon, subtract thirty, and add the remainder to the following month. But if the month does not reckon beyond a twenty-nine-day moon, drop twenty-nine, and take the remainder as the regulars of the following month. We give two months as an example, in order that you may do the same with the remaining (*months*). September has thirty days and five regulars, which added together make thirty-five. Drop thirty, which is the age of its moon, and give the remaining five to October. October has thirty-one days and five regulars. Together these make thirty-six. Subtract twenty-nine, which is the whole age of its moon, and assign the remainder, seven, to November. And so on through the others, i.e. the other months.

This passage says, Always take, O reverend priest, the days of the month, and add to them its regulars. And if the month shall have a thirty-day-old moon, whatever is over thirty give to the following month. If the month should only have a twenty-nine-day old moon, give whatever is over twenty-nine to the (*following*) month as regulars. Now we will exemplify this for you from two months. September has thirty days and five regulars ; that makes thirty-five : drop the thirty, for so old must its moon be, and take the five and give it to October. October has thirty-one days and five regulars ; that makes thirty-six : drop twenty-nine, for so old must its moon be, and take the seven and give it to November. Do likewise with the other months.

Now that we happen to be eagerly investigating these subjects, it has seemed to us delightful that it should benefit our friends. It also seems to us very sensible to append here the epacts, about which learned priests often discourse sensibly.

The epacts, which are twice added to the regulars, are

enim annus, qui .ccclxv. diebus evolutur lunarem .cccliv. dierum .xi. superat. Quos .xi. dies, quia in anno suo luna minus habet, singulis annis ad lunam Kalendarum inveniendam pro epactis

- rum inequalitate, solaris scilicet ac lunaris, creantur. Solaris enim, qui trecentis sexaginta quinque diebus euoluitur, lunarem trecentorum quinquaginta .iiii.^{or} dierum .xi.^{cim} superat diebus. Pone istos undecim <dies> ¹
- 5 in capite epactarum secundo anno et .xi.^{cim} singulis annis, ut dictum est, adice, et si ultra .xxx.^{ta} excreuerint, quem numerum lunaris etas numquam excedit, .xxx. sublati, ceteros pro epactis habeto. Verbi gratia, ad .xi. mitte .xi; fiunt .xxii. Ad .xxii. mitte .xi; fiunt .xxxiii.
- 10 Recide .xxx, et tres tene pro epactis. Ad tres mitte .xi; fiunt .xiii. Ad .xiii. mitte .xi.^{cim}; fiunt .xxv. Ad .xxv. mitte .xi; fiunt .xxxvi. Tolle .xxx, et tene sex pro epactis.

- In nonodecimo anno, qui est decennouenalis ultimus, [p. 31]
- 15 non .xi. sed .xii.^{cim} debes addere. Duodecim ergo additis ad decem et octo, qui sunt illius anni epacte, fiunt .xxx. Iste sunt epacte primi anni, et sunt .xxx. et sunt nulle. Exempli causa damus ut hoc liquidius constare uide<a>¹tur. September* habet regulares .v;
- 20 iunge epactas .xxx; fiunt xxxv. Tolle .xxx; remanent .v. October similiter. Nouember habet regulares .vii: iunge epactas; fiunt .xxxvii.² Tolle .xxx. remanent .vii. Sic de ceteris.

- Quid ergo (totiens) necesse est et totiens addere
- 25 .xxx. et retrahere cum lunaris etas illo anno <per singulas kalendas numero regularium constet? Ob hoc>³ illo anno pronuntiande nulle epacte.

¹ MS. *deest*.² MS. xxxv.³ Supplied from *Helperic infra*.* See p. 32 *supra*.

assumuntur . . . Pone igitur in capite epactarum .xi, et singulis, ut dictum est, annis itidem adde .xi, et si ultra .xxx. excreuerint, quem numerum lunaris etas nunquam excedit, .xxx. sublati, ceteros habeto pro epactis. Verbi gratia: ad .xi. adde .xi, fiunt .xxii. Ista sequitur epacta. Item .xxii. iunge .xi, fiunt .xxxiii. Recide .xxx, et .iii. tene pro epactis sequentibus' (*Helperic, ibidem*).

14 sqq. 'Pandendum uidetur cur in initio epactarum nulla pronuntiatur. Primo, quia sciendum ordinem istum epactarum in similitudinem circuli in semet reuertit. Cumque singulis annis undenarium singule capiant argumentum, nonodecimo, qui est cycli xixalis ultimus, xviii epactis existentibus, non, ut in ceteris .xi, sed .xii. addimusxii. ergo additis ad .xviii, fiunt .xxx. Istæ sunt epactæ primi anni cycli xix alis. Quæ si adderentur regularibus mensium, quia luna hunc numerum non transcendit,

due to the difference in length of the two years, viz. the solar and the lunar. For the solar year which completes its course in three hundred and sixty-five days, exceeds the lunar year of three hundred and fifty-four days by eleven days. Place these eleven days at the head of the epacts for the second year (*of the cycle*) and add eleven, as we have said, to each year, and if they exceed thirty, beyond which figure the age of the moon never goes, deduct thirty, and take what is left as the epacts. For example, add eleven to eleven; that makes twenty-two. Add eleven to twenty-two; that makes thirty-three. Subtract thirty, and take the three as epacts. Add eleven to the three; that makes fourteen. Add eleven to fourteen; that makes twenty-five. Add eleven to twenty-five; that makes thirty-six. Deduct thirty, and take the six as epacts.

In the nineteenth year, which is the last year of the decennovennal cycle, you must add twelve instead of eleven. Twelve, therefore, added to eighteen, which are the epacts of that year, makes thirty. These are the epacts of the first year (*of the cycle*) and are thirty or zero. We give an example, so that this may seem to be clearer: September has five regulars: add on thirty epacts: that makes thirty-five. Deduct thirty, and the remainder is five. Similarly with October. November has seven regulars; add on the epacts; that makes thirty-seven. Deduct thirty, and the remainder is seven. And so on.

Why is it necessary so often to add and subtract thirty, since in that year the moon's age on the first of each month is clear from the number of regulars? Because in that year no epacts are to be promulgated (*i.e. the epact is zero*).

necesse erat singulis mensibus eadem recidere, et secundum numerum regularium in singulis kalendis lunam computare. Exempli causa, ut hoc liquidius constet. September habet regulares .v. lunge epactas .xxx, fiunt .xxxv. Item October habet regulares .v: adde epactas .xxx, fiunt .xxxv. Tolle .xxx, remanent .v. Similiter in cæteris. Quid ergo necesse est toties addere .xxx. et retrahere cum lunaris ætas illo anno per singulas kalendas numero regularium constet? Ob hoc eo anno nullæ pronuntiantur epactæ.' (Hilperic, *Liber de Computo*, xiv. PL. cxxxvii, 30.)

Nu hyt gerist þæt we þas þing mid rihtlicre race
 areccun, 7 þisra epacta gerynu apinsiun, 7 hwanon hig
 up arison geornlice asmeagon. Gelome we habbað [p. 32]
 gesæd þæt þære sunnan ger stent on þrim hund dagum 7
 5 fif 7 [syxtigum]¹ dagum 7 syx tidum, 7 þæs monan
 dagas synt on þrim hund dagum 7 .iiii. 7 fiftigum dagum.
 Nu wolde ic þæt þa æðela² clericas asceocon fram
 heora andgites orðance ælce sleacnysse, þæt hig þe
 borlicor mihton beforan arwurðum bisceopum gecyðan
 10 þæra epactana gescead. Nu gecyðe ic heom þæt þære
 sunnan gear hæfð endlufon dagas ma þonne þæs monan.
 Þy geare þe byð *luna prima* on kl. Ianuarii, þonne byð
 he geendod syx siðon þrittig 7 syx siðon nigon 7 twentig
 on .xiii. kl. Ianuarii, 7 þære sunnan dagas beoð þonne
 15 gyt endlufon to lafe, fram .xii. kl. Ianuarii of pridie kl.
 þas .xi. sete on foreweardum þam circule on þam oðrum
 geare, 7 dó ælce geare endlufon to þam epactum þe þig
 geare beoð, þonne gecyða[ð]³ hig but[a],⁴ hwylice þy
 oðre geare beon sceolon. Endlufon do to endlufon; [p. 33]
 20 þonne beoð þær twa 7 .xx. To twam 7 twentigum dó
 endlufon; þonne beoð þær preo 7 .xxx. Forlæt þa þrittig
 7 heald þa þry. To þam þrym do endlufon, þonne beoð
 þær .xiii. To feowertynum do endlufon; þonne beoð
 þær fif 7 twentig. To fif 7 twentigum do endlufon;
 25 þonne beoð þær syx 7 .xxx.⁵ Forlæt þa þrittig 7 nim
 þa syx. On þam nigonteoðan geare, þæt ys þæt ytemyste

¹ MS. fiftigum.² MS. æðela.³ MS. gecyðan.⁴ MS. buton.⁵ 7 þrittig above the line in a later hand.

26 sqq. Cf. 'nim, leofa freond, nigonteoðan geares þæt þu do twelf
 to þam ehtatynum epacten, þonne hæfst þu þrittig epactes 7
 næfst nane, þæt beoð nulle on Leden.' (Cockayne, *Leechdoms*, III,
 282 (MS. Cott. Caligula, A. xv. fol. 139*.)

[* This chapter on the Epacts, though given as an appendix
 to Ælfric's translation of the *De Temporibus* is not by Ælfric
 (cf. Reum, *Anglia*, x, 495), but is possibly Byrhtferth's own com-
 position. The chapter is as follows:

MS. Cott. Calig. A. xv. fol. 139* (Cockayne, III. 282).

Epactas þe me to þissum twelfmonðum deð butan gedeorfe we
 magon gecyðan heora upspring. we habbað on twelf monðum
 preo hund daga 7 fif 7 syxtig daga 7 syx tida. swa we forwel oft
 gecyðað habbað. Nu is hit to witanne æghwileum þe þises
 cræftes gleawnesse cunnan þencð. hu fela daga ma beoð æfter
 sunnan ryne þonne æfter þæs monan. þære sunnan dagas we
 nu awriten. nu bidde ic þa þe hit cunnon 7 þis rædon þ. hit him

It is now proper that we should expound these things in fitting narrative and ponder the mysteries of these epacts and zealously inquire into their origin. We have frequently said that the solar year consists of three hundred and sixty-five days and six hours, and the days of the moon (*i.e.* the lunar year) consist of three hundred and fifty-four days. Now I would that the noble clerks shook off all sloth from their mind and intellect in order that they might be able the more excellently to give an account of the epacts in the presence of reverend bishops. Now I inform them that the solar year has eleven days more than the lunar. In the year in which the moon is new (prime) on the 1st January, then it (the lunar year) will be concluded in six times thirty and six times twenty-nine (days) on the 20th December, while there are still eleven days of the sun (*i.e.* of the solar year) left, viz. from the 21st to 31st December. Set down these eleven at the beginning of the cycle in the second year, and every year add eleven to the epacts which occur in that year. Then these two (*i.e.* eleven + the epacts) will show what they have to be in the second year. Add eleven to eleven; then there are twenty-two. To twenty-two add eleven; then there are thirty-three. Drop the thirty and keep the three. To the three add eleven; then there are fourteen. To fourteen add eleven; then there are twenty-five. To twenty-five add eleven; then there are thirty-six. Drop the thirty and take the six. In the nineteenth year, which is the last in the

hefelic ne beo. ⁊ þa þe hit na gyt asmeadon her æfter þenceon. Æfter þæs monan rine we habbað preo hund daga ⁊ feower ⁊ fiftig daga. Nu ic wille þ. þu mid æpelre smeauge þence . hu manuge þær to lafe synt . oððe hu feala daga ma synt on þære sunna ryne þanne on þæs monan. Endleofan ic wat þ. þu wilt cweðan . to þam endlefan do endlefan . þonne beoð þær twa ⁊ twentig. To twam ⁊ twentigum do endlefan. þonne beo þær preo ⁊ prittig . forlæt þa prittig ⁊ nim þa preo . swa ealle þa nigontyne gear do þu. Nim leofa freond nigonteoða gearas þ. þu do twelf to þam ehtatynum epacten. þonne hæfst þu prittig epactes. ⁊ næfst nane. x beoð *nulle* on leden. Nis na to forgetanne þ. þære halgan laðunge lareowas lærdon; þ. swa eald swa se mona bið on .xi. kal. aprilis . swa feale epactes beoð þi geara. Uerbi gratia . swilce ic swa cwepe. þy twelftan geara on þam circule þy mann het decennouenalem on ledon] on englise þara nygonteoða geara ymrine. þu hæfst anre niht ealdne mona þæs deges ⁊ þæs gearas þu hæfst anne epactum].

on þam circule þe ys genemned *decennouenalīs*, ne do þu na endlufon þærto, swa þu ær dydest, ac geýc twelf þærtó. Gyf þu dest twelf þærtó, þæt ys to þam eahtatynum epactum, þonne beoð þær .xxx.^{mus}, swa fela 5 *epacte* þy forman geare on þam circule, 7 þeah man cweð þæt nane ne beoð, forþon hig na wiht forstandað þæs geres. Swa we eow þas word wyllað dón to bysne: September hæfð fif *regulares*; dó þærto þrittig *epactas*; þonne beoð þær fif 7 þrittig. Forlæt þa þrittig 7 nym [p. 94] 10 þa fife. Eall swa we cweðað be Octobre. Nouember hæfð seofon; do þrittig þærto; þonne beoð þær seofon 7 þrittig. Dó þa þrittig aweƿ 7 nim þa seofon. Do eall swa be eallum þam oðrum.

Hwylc neod ys hyt þæt man swa oft dó <.xxx.¹> tó 15 7 eft wiðteo, þonne þæs gearas ne beoð nane epactas?

Her we hig wyllað amearkian, þa epactas 7 eac þa *regulares lunares*, þæt hig openlicre 7 orpedlice standun beforan þæs preostes gesyhðe, þæt he mæge butan geswynce heora geryna ascrutnian:

[p. 35]

	NuH	VI			
	XI	XVII	I		XXVI
	XXII	^{III} XXV	XII		
	III	IX	XIII		VII
	XIIII		IIII		
	XXV.	XX	XV		XVIII
REGVLARES			LVNARES		
SEPT.	V	IAN	IX	MAI	XI
OCTB	V	FEBR	X	IVN	XII
NOV	VII	MAR	IX	IVL	XIII
DEC	VII	APR	X	AGS	XIIII

cycle which is termed decennovennal, do not add eleven, as thou hast formerly done, but add twelve. If thou addest twelve thereto, that is to the eighteen epacts, then there will be thirty—the number of epacts in the first year in the cycle; and yet it is said that there are none, because in that year, they do not count at all. Thus we will give you the following example: September has five regulars: add to these thirty epacts: then there are thirty-five. Drop the thirty and take the five. Exactly the same applies to October. November has seven: add thirty thereto; then there will be thirty-seven. Subtract the thirty, and take the seven. Do, exactly the same with all the others.

What need is there for so often adding thirty and subtracting it again when the epact in that year is zero? . . .

At this point we will mark them, the epacts, and also the lunar regulars, that they may stand out more openly and boldly in the sight of the priest, so that he may be able without labour to investigate their mysteries.

¹ Not in MS.

Extermina(n)t¹ huiusmodi mensuras nonnulli [clerici]²
 imperiti, heu, pro dolor! qui non habere desiderant
 philacteria sua; uerbi gratia, ordinem quem susceperunt
 in gremio matris ecclesie non seruant, nec³ in doctrina
 5 sancte meditationis persistunt. † Intuendus est sol- [p. 36]
 lerunt uia⁴ † Phariseorum et Saduceorum, et respuenda
 uelut peripsima doctrina eorum. Procurator clericus
 anime sue fieri debet; et sicut primas subicit pullum
 subiugalem, animum suum seruituti subicere implendo
 10 alabastrum pretioso unguento, hoc est intus esse diatim
 debet diuinis legibus obtemperando <et>⁵ monitis
 Redemptoris.

His dictis, redeamus uenusto animo unde discesseramur
 mediocri alloquio.

15 Beda itaque astrologus uenerandus, inter cetera que
 edidit luculentur, bona hec <que>^{i. cun} sequ[u]ntur⁶ perspicue
 composuit de mensibus:

Bis sena mensum uertigine uoluitur annus,
 Septimanis decies quinis simulatque duabus,
 20 Ter centenis bisque trecenis quinque diebus
 Qui ternis⁷ gaude(n)t⁸ diuis[i]s⁹ stare columnis. [p. 37]
 Scilicet idibus et nonis simulatque kalendis.
 Namque quadris constat nonis concurr(er)e¹⁰ menses

¹ MS. Exterminat.

² MS. derci.

³ Above the line.

⁴ The text is corrupt, but is clearly based upon 'Intuemini, et caute a fermento Phariseorum,' etc. *Matt.* xvi, 6. Sir W. A. Craigie suggests that *uia* has some connection with *leuamen*, substituted for the *fermento* of the *Vulgate*. *Sollerunt* I regard as a wrong expansion for *sollerter*. I would therefore suggest the reading 'Intuendus (B's genders are not always classical) est sollerter leuamen P.,' which does not appear to me to be palaeographically impossible.

⁵ MS. *deest*.

⁶ MS. *hec sequentur*.

⁷ MS. *eternis*.

⁸ MS. *gaudet*.

⁹ MS. *diuisus*.

¹⁰ MS. *concurrere*.

8 'Et pullum filium subiugalis,' *Matt.* xxi, 5.

18 sqq. 'Bis sena mensum uertigine uoluitur annus
 Septimanis decies quinis simulatque duabus
 Trecenis bisque tricenis quinque diebus,
 Qui ternis gaudent diuisi stare columnis,
 Scilicet idibus et nonis simul atque kalendis,
 Nam quadris constat nonis concurrere menses
 Omnes excepto Marte et Maio, sequitur quos
 Iulius October: senis soli hi moderantur.
 Septenis parent denis pariterque kalendis.
 Octonisque pares menses sunt idibus omnes.
 Ianus et Augustus tantum mensisque December

Some ignorant clerks, alas, alas! banish measures of this kind,—men who have no wish to retain their phylacteries;* for example, they do not preserve their orders (?) which they received in the bosom of Mother Church, nor do they persist in the teaching of holy learning. You must carefully take heed of the leaven of the Pharisees and Sadducees, and their doctrine ought to be spat out like dirt. The clerk ought to be the guardian of his own soul, and just as the Lord reduces a colt to subjection, so ought the clerk to subject his spirit to servitude by filling the alabaster box with precious ointment, that is to say he ought daily to abide within, by obeying the divine laws and the admonitions of the Redeemer.

Having said this, let us return with pleasure to the point from which we started out on our poor little address.

Accordingly Beda, the venerable astronomer, among his other perspicuous publications, composed clearly the following good verses concerning the months: 'The year revolves in a cycle of twice six months; in ten times five weeks and two, or in three hundred and twice thirty and five days, which rejoice to stand on three separate columns, that is to say, the ides, and nones, and kalends. For it is well known that all the months agree in having

* The word 'philacterium' is used of rhymed formulae (which may possibly be the meaning here), e.g.:

'Et misit Dominus angelum suum et scripsit ad prefatum sanctum Pacomium ciclum decemnouenalem in uno *filacterio* hoc modo: None aprilis, norunt quinos, etc.'

N. Beckman & K. Kålund: *Alfræði Íslenzk (Rímtöl)*, p. 236.

A more common meaning is 'carmina scripture diuersa, quae propter infirmos habentur' (Goetz); but this does not suit the context. [Dr. C. Plummer was inclined to think that 'philacteria' here referred to some kind of preservative or protection which they ought to have derived from their ordination.] There is a general reference to *Matthew*, xxiii., 1-5.

Voluuntur denis semper nonisque kalendis;
At contra currunt bis nonis rite quaterni
Iunius, Aprilis, September et ipse November
Sedenis Februus cito solus ab omnibus errat.
Bis senis sic namque rotatur mensibus annus
Per nonas, idus decurrens atque kalendas.

E. Bachrens, *Poetae Latini Minores*, v. 352.

[Other texts occur in Giles: *Beda Opera Omnia*, I, 50, *The Leofric Missal*, *The Missal of Robert of Jumieges* and MS. St. John's Oxon. 17, f. 14^r].

- Omnis excepto Marte et Maio, sequitur quos
Iulius et October : senis soli hi moderantur.
Septenis patet hos pariter(que) ¹ flaglare kalendis.
Octonisque pares menses sunt idibus omnis,
5 Ianus et Augustus semper mensisque December.
Voluntur denis tantum nonisque kalendis.
At contra cu[r]runt ² bis nonis ³ rite quaternis.
Iu[n]ius, ⁴ Aprilis, September et ipse Nouember.
Sedenis Februus cito solus ab omnibus errat.
10 Bissenis sic namque rotatur mensibus annus,
Per nonas, idus decurrens atque kalendas.
- Beda cwæð, se arwurða rímcraeftiga—betwyx þam
oðrum þingum þe he beorhtlice gedihte, þas þing he to
[geihte] ⁵ 7 mid leoðlicum metre be þam monðum þus
15 giddode :
- ‘Dæt ger byð awend mid twi six hwyrfolunga; 7 [p. 38]
hyt hæfð twa 7 fiftig wucan 7 þreo hund daga 7 fif 7 syxtig
daga. 7 hit blissað forþan hyt,ys underwryðed mid
þrim swerum, þa synd þus geciged : *idus et none et*
20 *kalende*. Soðlice ealle þa monðas habbað .iiii. noñ.,
butan Martio 7 Maio 7 Iulio 7 Octobre. Þas beoð
gemetgode mid .vi. noñ 7 hig habbað .xvii. kl. 7 ealle
þas monðas habbað .viii. id. *Ianuarius* 7 *Augustus* 7
December, þa habbað .xix æfter id. 7 Iu[n]ius ⁴ 7 *Aprilis*
25 7 *September* 7 *Nouember* habbað .xviii. kl. æfter id.
Februarius hrædlice he ana gecyrð fram eallum þam
oðrum; he hæfð .xvi. æfter id. Þus geyrnð þæt ger mid
twelf monðum þurh nonas 7 id. 7 kl.’

DE REGVLARIBVS FERIARVM DICAMVS.

- 30 Heræfter uton þa *regulares feriarum* mid leoðe geglen
gan :
- [Ianus] ⁶ et Octimber binis regulantur habenis. .ii.
Ast Februus ⁷ quinis ouæt et Mars atque Nouember .v. [p. 39]
Aprilis certe constat et Iulius unis .i.
35 Tum Maius ternis nitet Augustusque quaternis .iiii.
Iunius ex senis solus metitur manifeste .vi.
September gaudet septenis atque December .vii.

¹ Possibly *-que* should be retained as in the *Leofric Missal*;
but *a* may be lengthened before *gl*.

² MS. *contracuerunt*.

³ MS. *nonis bis*.

four nones, except March and May, whom July and October follow. These alone are controlled by six each. It is clear that these alike burn with seven kalends each. All the months alike have eight ides each. January, August only and the month of December always revolve with nineteen kalends. But, on the other hand, June, April, September and November run their course duly with eight nones. February alone speedily strays from all with sixteen (*kalends*). For thus the year revolves in twelve months, running its course through nones, ides and kalends.'

Beda, the venerable computist, said—among his other perspicuous compositions, he added these things, and sang thus in lyrical strains concerning the months :

'The year turns with twice six revolutions ; and it has fifty-two weeks and three hundred and sixty-five days. And it rejoices because it is supported by three pillars, which are named as follows : ides and nones, and kalends. All the months, as a fact, have four nones, except March, May, July and October. These are regulated by six nones, and they have seventeen kalends. And all the months have eight ides. January, August and December have nineteen (*kalends*) after the ides, and June, April, September and November have eighteen kalends after the ides. February alone speedily diverges from all the others : it has sixteen (*kalends*) after the ides. Thus the year completes its course with twelve months through nones, ides and kalends.'

Let us now speak concerning the Solar Regulars.

Next let us adorn with song the regulars of the days of the week (*solar regulars*) : January and October are guided with two reins, but February, March and November triumph in five. April and July indeed have one. Then May is illustrious with three, and August with four. June alone has manifestly six as its share. September and December rejoice in seven.

⁴ MS. *Iulius*.

⁵ MS. *gerihthe*, but it ought to translate *sequentia*.

⁶ MS. *Ianuarius*. ⁷ MS. *februarius*.

Beda þus giddode, gumena se getyddusta : he cwæð
 þæt Ianuarius 7 October wæron mid twam bendum
 gerihte, þæt ys þæt hig habbað twa rihtinga. 7 Februar-
 ius 7 Martius 7 Nouember gladiað on fifum., 7 Aprelis
 5 soðlice 7 Iulius habbað ane rihtinge, 7 Maius hæfð
 þry 7 Agustus mid feowrum glitnað gerisenlice swyðe.
 Iunius ana swutollice hæfð syx rihtinga, 7 September 7
 December mid heora seofon geferum gladiað swa wenlice
 swyðe.

- 10 Hyt gerist borlice wel þæt we æfter þæs foresprecenan
 weres dihte þa *regulares* [*lunares*]¹ mid leoðe gegretun :

September semper quinis Octimber habenis .v. [p. 40]

Sicque Nouember ouat septenis atque December .vii.

Ianus rite nouem sic Mars reten[ta]t² eosdem .vii.³

- 15 Inde decim Februus, regulatur Aprelis et isdem

Hinc Maius cōmites undenos ordine querit.

Iunius exultansque reten[t]at⁴ iure duodenos.

Iulius at Cesar tredenis testibus instat.

Quartenis regularibus at letatur Agustus.

- 20 Hos igitur regulares si coniungas epactis

Cognosc[e]s⁵ mens[iu]m⁶ qua luna etate kalendas :

Quolibet he numero ultra sint citraue trigena

<Altiugo rutilans transcurrit culmine celi>⁷

- Se foresprecena lareow cwyð þæt September 7 October
 25 habbað gelice rihtinga, 7 Nouember 7 December mid
 seofon rihtingum glædlice gengað. Ianuarius et
 Martius . . .

- concurrentium dicendo primus cum bissexto. Ecce
 mysterium inuestigatum est satis probabiliter concur-
 30 rentium quarum libet inuentionem Angligenis demon-
 strare sermonibus.

Æfter þisre gewritenan forespræce,⁸ on endebyrðnysse [p. 41]
 þæs gerimes synt gemearcode þa *concurrentes*, þa synt

¹ MS. feriarum.

² MS. retenet.

³ MS. .ix.

⁴ MS. retendat.

⁵ MS. cognoscas.

⁶ MS. mensem.

⁷ MS. desunt.

⁸ Cf. p. 28 *supra*.

12-22. See *Leofric Missal*, p. 51. Other texts appear in the
Missal of Robert of Jumièges, and in MS. S. John's Coll. Oxon.
 17, f. 14r.

Beda sang thus, the most learned of men : he said that January and October were guided by two reins, that is, that they have two regulars. February, March and November exult in five. April indeed and July have but one regular. May has three, and August, very fittingly, is illustrious with four. June alone has manifestly six regulars, and September and December rejoice so very handsomely with their seven comrades.

It is eminently appropriate that, following the direction of the aforementioned man, we should greet the lunar regulars with song : September and October always exult in five regulars, and November and December likewise in seven. January duly controls nine and March a like number. Then February is guided by ten, and April to the same number. Next May seeks eleven comrades in order, and June in triumph controls rightly twelve. But July presses on with thirteen witnesses, whereas August rejoices in fourteen regulars. If then you add these regulars to the epacts you will discover of what age the moon is on the first of the months : by whatever number they exceed or fall short of thirty, it brightly traverses the lofty summit of the sky.

The aforementioned doctor says that September and October have the same number of regulars, and that November and December proceed gladly with seven regulars . . .

So the mystery of the concurrents has been tracked out with sufficient probability, and we will now describe in English speech how they are to be found : After this written prologue, the concurrents, which are called 'samodrynelas,' are depicted in the order of the calendar. Their cycle is one of four times seven years, that is

27. A portion of the text (corresponding in extent to about four pages of this MS.) is missing here. It comprised the remainder of the Anglo-Saxon version of the above lines (14-22), and the Latin original of the A.S. text from 44/32 to 48/22. For part of this material see p. 56/30 sqq.

- samodrynelas genemned. Ðara circul habbað feower siðon seofon gear, *þæt* beoð eahta 7 twentig geara; forðan he ne mæg beon geendod ærðam *þe bissextus*, *þe* on gewunan hæfð *þæt þæt* he binnan þam feorðan 5 geare ealle *þære* wucan dagas þrydlice æthrine—Sunnandæg we cweðað ærest, Frigedæg, Wodnesdæg, Sæternesdæg, Ðunresdæg, Monandæg, Tiwesdæg. Witodlice on þisre endebyrdnyssse * geondscrið se circul his ryne: gyme þu, cleric, gif þu wille.
- 10 Ðeah ðe ealle dagas ælce geare habbon heora *concurrentes*, synderlice se dæg *þe*¹ byð on .ix. kl. Aprī. getacnað hu fela beoð on geare. On hwylcum dæge man ræt .ix. kl. Aprī., swa fela beoð *concurrentes*.
- Swylce ic þus cweðe: gif man ræt þæne datarum on [p. 42]
- 15 Sunnandæg, þænne byð án; gif on Sæterndæg þonne beoð seofon. Ðæt ylce we cweðað be pridie kl. Aprī. 7 .vii. id. Aprī. 7 .xviii. kl. Mai. 7 .xi.
- Ðises circules gewuna ys, oððe ryne, *þæt* locahwylce *concurrentes* beon on þam geare *þe* byð *bissextus*, *þæt*
- 20 þa wæron fif wintrum ár, 7 eft binnan syx wintrum hig cumað; 7 þa beoð þy forman geare æfter *bissextum*, hig gewiton ær endlufon wintrum, 7 eft hig gehwyrfað binnan syx geara fyrste; 7 þa *þe* beoð on þam oðrum geare æfter þam *bissextum*, þa ylcan urnon ær syx
- 25 wintrum, 7 binnan endlufon hig eft gecyrrað; 7 þa *þe* beoð on þam þriddan geare æfter *bissextum*, þa wæron syx wintrum ár, 7 æfter fif wintrum hig gehwyrfað mid soðre fyrdunge, *þæt* ys mid fullum gesceade.
- Concurrentes* on Grecisc synt gecwedene *epacte*, 7 on [p. 43]
- 30 Lyden *adiunctiones*, *þæt* synt togeihtnyssa. Vs gelustfullað þissera <samod>rynela, *concurrentium*, angin preostum ætywan. Witodlice hi ne oferstigað *þæt* seofonfealde getæl. Þære sunnan gearas dagas æfter þære sunnan ryne synt to asmeagenne, 7 synt eac to asmuganne mid
- 35 scrutniendre scrutnunge, forðon naþætán man sceal findan þa *concurrentes*, ac to eacan man sceal gemetan

¹ *þe* above the line.
 * Contrast p. 23 *supra*.

10 sqq. 'Cumque suas quæque anni dies habeat concurrentes, hæc quæ in circulo adfixæ concurrentes sunt, specialiter quæ sit

twenty eight years; because it cannot terminate before the intercalated day, which is wont within the fourth year to fall mightily upon every day of the week—first of all on Sunday, (*then*) on Friday, Wednesday, Saturday, Thursday, Monday and Tuesday. Assuredly the cycle runs its course in this order. Note this, O clerk, if you please.

If all the days have their concurrents in every year, the day on which the 24th March falls especially shows how many (*concurrents*) there are in the year. The number of concurrents will depend on the day on which we read (*in the calendar*) the 24th March.

For example, if the date is read (*as falling*) on Sunday, then (*the concurrent*) will be one; if on Saturday, then it will be seven. The same thing applies to the 31st March, and the 7th, 14th and 21st April.

The custom or course of this cycle is that whatever concurrents are in the year which is a leap-year, the same occurred five years previously and will recur in six years; and those which occur in the first year after a leap-year departed eleven years previously and will return in six years time; and those which occur in the second year after a leap-year, ran six years previously, and will return again in eleven years; and those which occur in the third year after a leap-year, occurred six years previously and will recur with faithful march, that is to say with perfect accuracy, after five years.

Concurrents are called *ἐπακταί* in Greek, and in Latin 'adiectioes,' that is to say additions. We are desirous of showing priests the origin of these concurrents, for they never exceed the number seven. The days of the solar year according to the course of the sun are to be considered and are also to be investigated with careful inquiry, because not only shall the concurrents be found, but in addition the regulars of

nono Calendarum Aprilium feria designant' (Beda, *T.R.* liii). The Latin text is to be found on pp. 28-30 *supra*.

30 sqq. 'Si vis scire unde concurrentes accipiunt exordium, sine dubio de ipsis septem diebus per quos volvitur mundus: quia ultra septem non transit numerus concurrentium. D. Primus concurrens in capite unde accipit exordium? Annus solaris habet dies 365; hos divide per 7' (*PL.* xc, col. 722). See *Helperic de Computo*, vi.

- þa rihtinga þæra daga, 7 eac þæs monan. We todælað þa dagas þæs gearas þurh seofon, 7 swa glædlice we becumað to þam andgite swa myceles gerenes. We wilniað þæt ne beo behydd þæs cynlica weg heononforð 5 fram þæra eagum þe pis sceawiað. We cweðað openlice þa todælednyssa þæs seofonfealdan getæles on þæt [p. 44] gerád, þæt we magon, Criste miltsigendum, þe eað gesundfullice in gan to þam þingum þe we ymbe sprecað. [Efne]¹ seofon beoð sufon; twia² seofon beoð 10 feowertyne; þriwa seofon beoð án 7 twentig; feower siðon seofon beoð eahta 7 twentig; fif siðon seofon beoð fif 7 þrittig; syx siðon seofon beoð twa 7 feowertig; seofon siðon seofon beoð nigon 7 feowertig; eahta siðon seofon beoð syx 7 fiftig; nigon siðon seofon beoð 15 þreo 7 syxtig; tyn siðon seofon beoð hundseofontig; twentig siðon seofon beoð an hund 7 feowertig; þrittig siðon seofon beoð twa hundred 7 tyn; feowertig siðon seofon beoð twa hundred 7 hundehtatig; fiftig siðon seofon beoð þreo hundred 7 fiftig. Gif[t]³ þær synt 20 fiftene to láfe; todælað þa eall swa þa oðre. Twia seofon beoð feowertyne. Nu þær ys án to láfe: nim [p. 45] þæt án 7 sete on foreweardum þam *concurrentium*, 7 cweð *primus cum bissexto*.

Vnde emergunt concurrentes paucis diximus uerbis; 25 nunc speciosis pedibus uineam istius operis aggredi temptatur. Quia iuxta uiam mendicando residemus, rogitemus filium incliti Daudis, ut aperire dignetur nostros uisus, quo absque errore hoc opus ualeamus exercere.

30 Nunc sollerter unde primum regulares feriarum oriantur uideamus. Cum solaris annus, ut supra dictum est, trecentis sexaginta quinque diebus peragratur

¹ MS. seofon siðon.

² i added above.

³ MS. gif.

9 sqq. These divisions of seven have already occurred pp. 28-9 *supra*. Cf. Septies assim . . vii; septies bini . . xiiii; septies terni . . xxi; septies quaterni . . xxviii; septies quini . . xxxv; septies seni . . xlii; septies septeni . . xlix; septies octoni . . lvi; septies novem . . lxi; septies deni . . lxx; septies viceni . . cxl; septies triceni . . ccx; septies quadrageni . . cclxxx; septies quinquageni . . cccl; septies lxgeni . . ccccx; septies

the days and also of the moon will be met with. We divide the days of the year by seven, and so we come joyfully to the understanding of so great a mystery. We desire that this royal road be not hidden henceforth from the eyes of those who behold this. We state openly the divisions of the number seven, in order that we may be able through the mercy of Christ the more easily to enter prosperously upon the subjects about which we are talking. Once 7 is 7, twice 7 is 14; thrice 7 is 21; four times 7 is 28; five times 7 is 35; six times 7 is 42; seven times 7 is 49; eight times 7 is 56; nine times 7 is 63; ten times 7 is 70; twenty times 7 is 140; thirty times 7 is 210; forty times 7 is 280; fifty times 7 is 350. There are still fifteen remaining: divide them just like the rest. Twice seven is fourteen. Now there is one over: take the one and place it in front of the concurrents, and say 'First with the bissextile.'

We have briefly stated the origin of concurrents: now with lovely feet we attempt to enter upon the vineyard of that work. Since we are sitting by the way-side begging, let us ask the Son of the renowned David to deign to open our eyes, that we may be able to carry on this work without mistakes.

Now let us skilfully see whence the regulars of the days of the week first arise. Since the solar year, as has been said above, traverses the zodiac in three

lxx geni . . cccclx. . . Haec uero scripta sunt ad feriam lunamque diuidendam siue ad numerandum dies communis anni (Abbonis Abacus. MS. S. John's Coll. 17, f. 35). [See N. Bubnov, *Gerberti . . . Opera Mathematica*, p. 204.] 'Septies 52, 364, remanet 1; inde ponitur in capite primus concurrens. Et postea in secundo anno adde unum, in tertio duo, in quarto tres, in anno quinto bissextili adde quinque . . . sic adicias semper unum postumum, et anno bissextili duos adicias, et cave ne ultra septem transeas' (*PL.* xc, 722).

25. 'Speciosi pedes,' *Rom.* x, 15.

26-28. 'Filius Timaei, Bartimaeus caecus sedebat iuxta uiam mendicans. Qui cum audisset quia Iesus Nazarenus est, coepit clamare et dicere: Iesu, fili David, miserere mei' (*Mark* x. 46-7, 53).

30 sqq. 'Primum regulares mensium unde oriantur uideamus. Cum solaris annus, ut supra relatam est, cccxv diebus peragatur zodiacum, et in hoc peragendum sol per singula .xii. signa tricenis inmoretur diebus, per unum horum

- zodiacum, et in hoc peragendo¹ sol duodecim signa tricenis inmoretur diebus et denis horis et dimidia, ut supra ostendimus, et infra ostendere perfectius et peramplius placet, per unum horum necesse est alterum
 5 metiri numerum. Quorum utrolibet per alterum multi- [p. 46]
 plicato tricentum [sexa]ginta² repperies. Siue enim
^{et es}
 duodecim triceni, siue tricies duodeni eandem conficiunt summam. Quinque qui supersunt <pro regularibus Martio datis>,³ pronuntia: *Martius quinque*. De
 10 reliquis regularibus feriarum sic facies. Accipe dies ipsius mensis et eius regulares, et in unum coniunge, quia diebus prec<ed>ent[i]s⁴ mensis et eius regularibus, debes inuenire sequent[i]s.⁵ Verbi gratia, Martius habet dies .xxxi. et regulares .v.; sunt simul. xxxvi.
 15 Diuide hunc numerum sicut supra ostendimus. Septies ás septem; septies bini quattuordecim; septies quini .xxv. Illum uero qui remanet, dá Aprili; sic deinceps. Si tota summa, id est numerus, per septem expensa, id est diuisa, fuerit, et nil superfuerit, illi mense septem [p. 47]
 20 regulares dandos esse scito. Si aliquid supererit, relaxa .vii.^{tem}, ceteros assume.
- Uton nu on Englisc ymbe pys be dæle wurdlian. Hwanon þa *concurrentes* uparison, we sædon feawum wordum. Uton nu aginnan in to farenne to pisses win-
 25 geardes weorce mid wynsumum fotum. Forðon we sittað ymb þam wege wædligende mid Timeus sunu, uton biddan þæs æðelan Dauides sunu þæt he geopenige ure gesyhðe, þæt we butan gedwylde þæt weorc magon begán, þe we ongunnen habbað. Vton nu gleawlice swyðe geseon
 30 hwanon ærest arison þa *regulares*, þe man hæf feriarum.

¹ MS. peragendo.² MS. quinquaginta.³ Inserted from the text of Heleric.⁴ MS. precentes.⁵ MS. sequentes.

alterum necesse est metiariis numerum. Quorum utrolibet per alterum multiplicato, cccx repperies: siue enim duodecies xxx, siue tricesies xii, eandem conficiunt summam. Quinque qui supersunt pro regularibus Martio datis, pronuntia: *Martius .v.* At in cæteris sic facies. Sume semper præcedentis dies mensis, et additis suis regularibus, numero qui conficitur per .vii. partito, quia hunc numerum regulares non excedunt, reliquos sequenti da mense. Verbi gratia: Martius habet dies .xxxi. et regulares .v.; sunt simul xxxvi. Septies quini xxxv; unum qui remanet da

hundred and sixty five days, and during the doing of this the sun remains in each of the twelve signs for thirty days and ten hours and a half, as we have shown above, and as it is our pleasure to show more perfectly and fully below, it is necessary that the other number should be measured by one of these. If either of these is multiplied by the other, you will get three hundred and sixty. For whether you take twelve times thirty or thirty times twelve, they give the same product. When you have assigned the five which remain as regulars to March, assert: 'March (*has*) five (*regulars*).' Proceed thus with the rest of the regulars of the days of the week. Take the days of this month and its regulars and add them together, because from the days of the preceding month and its regulars, you must find those of the month following. For example, March has thirty-one days and five regulars; their sum is thirty-six. Divide this number as we showed you above. Seven times one is seven, seven twos fourteen, seven fives thirty-five. Add the remaining one to April, and so on. If the total sum, that is, number, has been exhausted, that is to say, divided by seven, and the remainder is nothing, know that seven regulars must be given to that month. If the remainder is anything over (*seven*), subtract seven, and take the remainder (*as regulars*).

Let us now say a little about this subject in English. Whence the concurrents arose, we stated in a few words. Let us now begin to fare into the work of this vineyard with lovely feet. Seeing that we are (*now*) sitting by the wayside begging with the son of Timaeus, let us ask the Son of the noble David, to open our sight, that we may perform without error the work which we have begun.

Let us now look very carefully at the source of the regulars which are called *regulares feriarum*. The

Aprili, et sic deinceps. Quod si, tota summa per vii expensa, nil superfuerit, illi mense vii regulares dandos esse scito. (Helperic, *Liber de Computo*, PL. cxxxvii, 27.)

25. Matth. xx. 1 sqq.

Þæt gér þe man hæť *solaris*, swa hyt herbufan gecweden
 ys, hyt þurhsmihð *zodiacum* þone circul on þrim hund
 dagum 7 fif 7 syxtigum, 7 on þissum þingum seo sunne [p. 48]
 wunað on þam twelf tacnum þrittig nihta 7 tyn tida 7
 5 heafle tid, swa we herbufan ætywdon, 7 gýt us lyst
 fulfremmedlicor 7 swyðor þas þing geopenian. Þe ys
 behefe þing, la arwurða cleric, þæt þu gemete on getæl,
 þæt ys swylce ic þus hyt gehradige : Nim ealle þa dagas
 þe beoð on twelf monðum, þæt synt preohund daga 7
 10 fif 7 syxtig daga. Cweð hwæðer þe selre þince swa
 þrittig siðon twelf swa .xii.^{elf} siðon .xxx. Þonne beoð
 þær gegaderode <ccclx>.¹ Nim þa fife 7 syle Martio.
 Ymbe þæra oðra monða rihtinge do þus : nim þæs
 ærran monðes dagas 7 his rihtinga, 7 dó tosamne, forðon
 15 of þæs ærran monðes dagum 7 his rihtingum þu scealt
 findan þæs æftran; swylce ic þis dó to bisne :—

Martius hæfð an 7 þrittig daga 7 fif *regulares*, þæt [p. 49]
 synt rihtinga. Þæt beoð syx <7> þrittig. Todælað
 þa>¹ þurh seofon, swa we herbufan ætywdon.* Efne
 20 seofon beoð seofon, twia seofon beoð feowertyne,
 þriwa seofon <beoð>¹ án 7 twentig, feower siðon
 seofon beoð eahta 7 twentig, fif siðon seofon beoð
 fif 7 þrittig. Nu þær ys án to lafe; gif þære
 Aprili. Of Aprilis dagum 7 his rihtingum þu scealt
 25 findan Maius rihtinga. Aprilis hæfð þrittig daga
 7 anne *regularem*; þæt beoð án 7 .xxx. Todælað þa,
 swa we ær dydon 7 gýt wyllað. Feower siðon seofon
 beoð eahta 7 twentig : ær þær wæron an 7 þrittig.
 Nim þa preo þe þær synt to lafe, 7 gif Maio, 7 cweð :
 30 *Maius tres*. Þæt we eow cyðað, gif eall þæt getæl byð
 todæled þurh seofon, 7 þær nan þing ne byð ofer þa
 seofon, þonne beoð þær seofon *regulares*. Gyf þær byð [p. 50]
 án ofer þa seofon, oððe twa, preo oððe feower, fife oððe
 syxe, þonne beoð þær swa fela *concurrentes* oððe
 35 rihtinga.

Heræfter we moton us gegearwian mid gastlicum
 wæpnum, þæt we magon þam scolierum þas þing rumlice
 gecyðan. We wyllað þæt hig understandon þisne cwide,
Vasa fictilia tanto solent esse utiliora quanto et uiliora.

¹ MS. *desunt*.

* Page 48 *supra*.

year which is called the solar (*year*), as has been said above, slowly traverses the circle of the zodiac in three hundred and sixty five days, and in this way the sun remains in (*each of*) the twelve signs thirty days, ten hours and a half, as we demonstrated above, and we still desire to reveal these things more perfectly and fully. It will be beneficial for thee, reverend clerk, to reckon it out, I mean, to put it briefly, thus—Take all the days which are in twelve months, that is three hundred and sixty five days. Say, whichever you prefer, thirty times twelve or twelve times thirty. Then there will be gathered together three hundred and sixty. Take the five (*left over*) and give them to March. Act as follows in regard to the regular of the other months. Take the days of the preceding month and its regulars and add them together; because from the days of the preceding month and its regulars, you will find (*the regulars*) of the month following, as for instance:

March has thirty-one days and five *regulares*, that is regulars. That makes six and thirty. Divide them by seven, as we showed above. Once seven is seven, twice seven is fourteen, three times seven is twenty-one, four times seven is twenty-eight, five times seven is thirty-five. Now there is one over. Add this to April. From the days in April and its regulars, thou shalt find the regulars of May. April has thirty days and its regular is one—that makes thirty-one. Divide it as we have done before and still intend to do. Four times seven is twenty-eight. There was previously thirty-one: take the remainder three, and give it to May, and say, 'May three.' We tell you this, that if the total number (*i.e. days in the month and regulars*) is divided by seven, and the remainder is zero then the regulars are seven. But if there is one more than seven, or two, three or four, five or six, then there are so many concurrents or regulars.

After this we must equip ourselves with spiritual weapons, that we may be able to explain these things at some length to students. We desire that they should understand this saying, 'Earthen vessels are usually the

Peah we wace sýn 7 þas þing leohtlice unwreon, hig magon fremian bet þonne þa þe beoð on leoðwisan fægre geglenged.

Nu we wyllað gecyðan hu man sceal mid þam *concurrentium* 7 þæra monða rihtingum findan hwylce dæg þa monðas gán on tún.

Si, dignissime uir, scire uis cuiuslibet mensis kalende, quota sint feri[a]¹ prouenture, sume regulares ipsius mensis et iunctis concurrentibus que² eo anno concurrunt,³ [p. 51]

10 quarum inuentionem ostendimus, si ultra .vii. excreuerint, eis sublati, quot remanserint tota feria in kl. quas querebas esse noueris. Quod <si>⁴ insimul .vii. fuerint, uel minus, quo[t]⁵ fuerint eam esse scito feriam kalendarum.

15 Eala wurðfulla wer, gyf þu wylt witan æniges monðes gescead, hwylce dæge he cume to mannum, þonne nim þu þæs monðæs rihtinga 7 þa *concurrentes* þe þy geare yrnað, þæra fare we herbufan ætywdon. Gif þær beon ma þonne seofon, do aweg þa þær ofer beoð, 7 wite mid 20 fullum gesceade, gif þær byð án ofer þa seofon, þonne tacnað þæt þæt se monð gæð on Sunnandæg on tune: gif þær beoð ofer þa seofon twa oððe þreo, feower oððe fife oððe syxe, wite þu to soðe þæt þy dæges cymð se monð to mannum.

25 Heræfter hyt gerist þæt we gecyðon æfter þam forman dæge, þæt ys æfter kl., hwylce dæg <e>⁶ hyt sy. Nim þu, la geornfulla scoliere, ealle þa dagas þe beoð agán æfter þam kl. 7 do togædere 7 þæs dæges gerim, þæt ys his *feria*. Sunnandæg hæfð *primam feriam* 7 Monandæg *secundam* 30 7 Sæterndæg *septimam*. Syððan þis sig gedón, forlæt þæne anwyrdan dæg: gif þær beo læs þonne seofon,

¹ MS. ferie. ² MS. Read qui . . . quorum? ³ MS. concurrentes.

⁴ si deest.

⁵ MS. quod.

⁶ MS. dæg.

7 sqq. 'Si ergo scire cupis cuiuslibet mensis Kalendae in quota sint feriae prouent<ur>ae, sume regularis ipsius mensis, et iunctis concurrentibus qui eo anno concurrunt, quorum inuentionem post docebimus, si ultra .vii. excreuerint, eis sublati, quotque remanserint, ea feria kalendas quas querebas esse noueris. Quod insimul .vii. solummodo fuerint, uel minus, quot fuerint, eam scito esse feriam kalendarum' (Helperic, *Liber de Computo*, 28).

more useful, the cheaper they are.' Though we are weak, and explain these things in a simple manner, they are capable of affording greater help than those which are beautifully adorned in poetic style.

We will now explain how, by means of the concurrents and the regulars of the months, you must find on what day the months arrive.

If, most worthy Sir, you desire to know on what day of the week the first day of any month will fall, take the regulars of that same month, and adding to them the concurrents which run in that year, the method of finding which we have shown, if they (*the sum of the regulars and concurrents*) exceed seven, drop seven and know that the whole remainder is the day of the week on the first of the month which you were seeking. But if added together they give seven, or less, know that that figure is the day of the week on the first of the month.

Worthy sir, if you want to know exactly in regard to any month on what day of the week it begins, then take the regulars of the month and the concurrents which run in that year, whose procedure we have shown above. If there be more than seven, reject those in excess of seven, and understand quite clearly that if there is one more than seven, then it betokens that the month begins on Sunday: if there are two or three, four or five or six more than seven, know as a fact that on that day (*of the week*) the month begins.

In the next place it is fitting that we should show the day (*of the week*) for any day after the first day (*of the month*), that is to say, after the kalends. Take then, zealous pupil, all the days which have elapsed after the first of the month, and add them together, and the number of the day (*of the week on which the first of the month fell*), that is to say its *feria*. Sunday is the first day of the week, Monday the second, and Saturday the seventh. When you have done this, omit the present day, and if the result is less than seven, then it will be that day of the week (*i.e. first, second, etc.*); if the result

swylc dæg hyt byð; gif þær beoð seofon, þonne byð
hyt Sætern-dæg, swa þeos ræding ætywð :—

‘Sequentium post kalendas dierum talis inuentio est.
Sume dies mensis preteritos usque in diem <de>¹ quo
5 inquiris, et numerum ferie in qua fuerint kalende, et in
unum collige. Deinde subtrahito die kalendarum, si
minus .vii. fuerint, talis feria erit; si ultra, partire per
.vii. et quod ultra .vii. fuerit,² talis feria erit. Si nihil
remanserit, septima feria erit.’

- 10 Gerysenlic þ[i]s³ þing byð þam lareowe, þæt he na [p. 53]
forhele his hlosnere þæt riht þe he on þam cræfte can.
Nu wylle ic bysne ætywan ymbe þa þing þe we nu
handledon 7 fæste ymbe wæron. Kf. Febris, þe nu is,
eode on tūn on Ðunresdæg, 7 nu to dæg, þonne ic þis
15 write, ys se fifta dæg. Do þærtó fife, forþon Ðunresdæg
hæfð fif *regulares* : þonne beoð þær tyn. Forlæt þisne
dæg : þonne beoð þær nigon. Todæl þa nigon þurh
seofon : æne seofon beoð seofon. Twa þær synt to lafe.
Þa tacniað þæt hyt ys Monandæg, þe ic þis gesette. Þis
20 ylce understand be þam oðrum dagum.

Æt sumum cyrre, Prudens,⁴ án snotor wita, me getæhte
þisne cræft : Qualis feria est hodie ? Prima. Vnde hoc
approbas ? Per dies ebdomadis et regulares. Quot
regulares habet prima feria ? Vnum, et secunda duos,
25 et tertia tres, et quarta .iiii.,^{or} et quinta .v.^{quæ} et sexta [p. 54]
sex, et septima septem . . .

Vnum, precipio, bis dicito, et quo[t]⁵ fiunt ? Frater
quoque duo. Duo multiplica undecies et quo[t]⁵ erunt ?
Fiunt nempe <xxii.>¹ . . .

- 30 healdað án, 7 Februarius 7 Aprelis mid tyn rihtingum
synd underwriðode. Heræfter Maius secð mid his
endebyrdnysse endlufon geféran, 7 [Iunius]⁶ glædlice

¹ MS. *deest*.

² MS. *fuerint*.

³ MS. *pas*.

⁴ Abbo.

[Cf. Sackur, *Die Cluniacenser*, I, 277].

⁵ MS. *quod*.

⁶ MS. *iul*.

3 sqq. ‘Si deinceps per totum mensem cuicunque diei
feriam inuenire uolueris, sumo præcedentes eiusdem mensis dies
usque ad illum de quo inquiris, et his adde numerum feriarum,
quæ fuit in kalendis, et primum uno die kalendarum, quia bis
positus est, sublato, cæteris per .vii. diuisis, quot remanserint, totam
scito esse feriam quem quæris. Si nihil remanserit, septena, id est
Sabbatum, erit’ (Helperic, op. cit. 22). 19. i.e. 5th Feb. 1011.

is seven, then the day will be Saturday, as the following passage shows :—

‘ The method of finding the days of the week following the first of the month is similar. Take the days of the month which have passed up to the day of which you are in search and the number of the day of the week on which the first of the month fell, and add them together. Then subtract the first of the month, and if (*the remainder*) is less than seven, such will be the day of the week; if it exceeds (*seven*), divide by seven, and the day of the week will correspond to the excess over seven. If the remainder is zero, the day of the week will be the seventh (*Saturday*).’

This is a fitting thing for the teacher—not to conceal from his auditor such accurate knowledge of the art as he possesses. I will now show you an example with reference to the subjects with which we were dealing and on which we were earnestly engaged just now. The first of the present month of February fell on a Thursday, and to-day when I am writing this is the fifth day. To this add five, because Thursday has five regulars: then there will be ten. Subtract to-day; then there will be nine. Divide the nine by seven: once seven is seven. The remainder is two. This signifies that it is Monday on which I am setting this down. Apply the same method to the other days.

On a certain occasion, Prudens, a wise scholar, taught me the following method: What day of the week is it to-day? The first. How dost thou prove this? Through the days of the week and the regulars. How many regulars has the first day of the week? One, and the second two, and the third three, and the fourth four, and the fifth five, and the sixth six, and the seventh seven . . .

Tell me, I bid thee, how much is twice one? Also two, Brother. Multiply two by eleven and how much will it be? It will be twenty-two, of course (*big lacuna*) . . . retain one, and February and April are supported by ten regulars. Next May in his order seeks eleven comrades. And June gladly germinates twelve regulars.

upaspryt twelf rihtinga. 7 þæron stent *Iulius Casere* mid þryttenum þegnum fægere gefrætwood. 7 *Agustus* eac, ealles folces frofor, mid feowertynum¹ rihtingum kynlice rixað.

- 5 Nu on Lyden we wyllað þas þing preostum amearkian :

Ian. .ix.	Febr. .x.	Mārt. .ix.	Aprīl. .x.
Maius .xi.	Iun. .xii.	Iul. .xiii.	Ag̃s. .xiiii.
Sēpt. .v.	Octob. .v.	Nouē. .vii.	Decb. .vii.

- 10 Quoniam sermo iste ad desides congruit clericos, [p. 55] ammonemus, pacis reuerentia, eos ut discant que ignorant, et postmodum doceant ceteris que didicerint. Simul erunt rei in conspectu iusti arbitris qui nolunt scire et qui nolunt docere. Ambo igitur una pena 15 puniuntur. Sufficiat hoc in loco nostre seueritatis obiurgatio.

Cum quodam tempore silens residerem in loco oportuno, et perscrutatus essem multiplicem computandi prudentiam, cepi corde tenus ruminare pauca ex plurimis 20 quali medicamine possem clericis proficere, ut alie ludos relaxarent et huius artis notitiam haberent. Superius eis pulmentarium aduexi non modicum; nunc libet eis et poculum propinare.

- Plurima affati sumus, que iterum placet renouari 25 nostro eloquio, ut, qui Latinitatis elogium non potuerint, [p. 56] sumere accipiant saltem uulgarem nostrum sermonem.

- Gyf þu wille witan mid fullum gesceade hwanon þa *concurrentes* cumon, þonne gedó þu togædere ealle þæs gearas dagas, þæra synt þreo hundred 7 fif 7 syxtig daga 30 on soðum getæle. Todæl þas, eallswa we herbufan getæhton, þurh seofon : *Septies quinquais*² *frunt trecentos quinquaginta*. Þæt ys on Englisc, 'Fiftig siðon seofon byð þreo hundred 7 fiftig.' 7 gyt þæs synt fiftyne. Todælað þa þurh seofon : twia seofon beoð feowertyne.

¹ MS. feowertinum.

² MS. quinquais.

p. 56 l. 30—p. 58 l. 9. This appears to be part of the material belonging to the lacuna noted at p. 44 l. 27 *supra*.

27 sqq. p. 44 *supra*.

And theron stands Julius Caesar (i.e. *July*) fairly adorned with thirteen servants. And August too, the consolation of every nation, rules in royal fashion with fourteen regulars.

We will now note down these things in Latin for priests :

January .ix.	February .x.	March .ix.	April .x.
May .xi.	June .xii.	July .xiii.	August .xiv.
September .v.	October .v.	November .vii.	December .vii.

Since what we have just said is suited to lazy clerks, saving their reverence, we admonish them to learn those things of which they are ignorant, and afterwards to teach others what they have learned. Those who refuse to know and those who refuse to teach, will be alike guilty in the sight of the just Judge. Both therefore receive the same punishment. Let this stern reproof of ours suffice at present.

When, on a certain occasion, I was silently sitting in a suitable spot, and had thoroughly investigated the manifold knowledge of the art of the computists, I began in my heart to ruminate upon a few things out of very many, by what remedy I might help clerks to relax their dice-playing, and obtain a knowledge of this art. Above I applied to them a fairly large poultice; now I want to administer to them a draught also.

We have said a great deal which it is our pleasure to repeat in our own language, so that those who are unable to understand Latin may at least comprehend our discourse in the vulgar tongue.

If you wish to know with perfect accuracy whence the concurrents come, then add together all the days in the year, of which there are three hundred and sixty-five in true reckoning. Divide these, exactly as we have shown above, by seven: 'Septies quinquagies fiunt trecenti quinquaginta.' That is in English, 'Fifty times seven is three hundred and fifty.' And there are yet fifteen. Divide them by seven: twice seven is fourteen. Place the remainder, one, at the

ƿæt án ƿe ƿær ys to lafe, sete on foreweardum ƿam circule ƿe man nemð *concurrentium*. Ælces gearas *concurrentes* ƿu miht witan be ƿam *datarum nonarum Aprilium*: locahwylce hig beoð, <beoð> swa fela *concurrentes*. Gif hig beoð on Sunnandæg, ƿonne byð án; [p. 57] gif hig beoð on Sæterndæg, ƿonne beoð seofon.

DE REGVLARIBVS FERIARVM.¹

Gyf ƿu wylle witan mid boclicum getæle hwanon ƿa *regulares* cumon ƿe preostas cigeað *feriarum*, ƿon^{ne} 10 todæl ƿu ƿæra daga getæl ƿe beoð on twelf monðum on ƿa wisan ƿe we nu dydon, ac ƿurh twelf. Twelf siðon ƿrittig, oððe ƿrittig siðon twelf, beoð ƿreo hundred 7 syxtig. Nim ƿa fife 7 gif Martio, 7 cweð, *Martius quinque*.

15 DE REGVLARIBVS LVNE.¹

Gyf ƿu wylle witan mid wisdomes ƿæra rihtinga gescead, ƿe gepungene preostas cweðað *lunares*, ƿonne do ƿu eallswa ƿu nu dydest. Todæl ƿæs gearas dagas ƿurh ƿrittig siðon twelf, oððe twelf siðon ƿrittig: beoð ƿreo 20 hundred 7 syxtig. Nim ƿa fife 7 gif Septembri. Of Septembres dagum 7 his mona<n>² ylde ƿu scealt findan ƿæs æftran monðes rihtinga. Swylce ic ƿus cweðe: September hæfð ƿrittig daga 7 fif rihtinga. [p. 58] Forlæt ƿa ƿrittig, forƿon swa ealdne monan he hæfð, 25 7 nim ƿa fife 7 gif Octobri. October hæfð án 7 ƿrittig daga 7 fif *regulares*, 7 he hæfð nigon 7 twentig nihta ealdne monan. Nim ƿæt ƿrittig getæl 7 ƿæt án, 7 dó to ƿam fifum ƿe October hæfð: <beoð syx 7 ƿrittig. Forlæt nigon 7 twentig forðon swa eald sceal beon his 30 mona>³, ƿonne beoð ƿær seofon. Gif ƿa Nouembri. Dó ƿæt ylce be eallum ƿam oðrum.

DE EPACTIS.

Nu hyt gerist ƿæt we ymbe ƿa epactas wurdlion. Hig cumað, ƿæs ðe gepungene preostas reccað, of ƿære 35 sunnan geres dagum. On twelf monðum æfter ƿære

¹ In the margin of the MS. ² MS. mona. ³ MS. *desunt*.

7 sqq. Cf. p. 52 *supra*.

23-29. Cf. p. 30 *supra*.

32 sqq. Cf. p. 32 *supra*, Hrabanus Maurus *Liber de Computo*, lxxviii, and Bede, *PL*. x, 497-8.

16 sqq. Cf. p. 30 *supra*.

top of the cycle which is called the cycle of concurrents. Thou canst tell the concurrents of every year by the day on which the 5th April falls. The number of concurrents, corresponds to whatever day of the week it falls on. If it falls on Sunday, the concurrent will be one; if it is on Saturday, then (*the concurrents*) will be seven.

Of the Regulars of the Days of the Week.

If thou desirest to know by scientific reckoning the source of the regulars which priests term the regulars of the days of the week, then divide the number of days in twelve months in the way we did just now, but by twelve (*instead of seven*). Twelve times thirty, or thirty times twelve, is three hundred and sixty. Take the five (*which remain*) and give them to March, and say, 'March (*has*) five (*regulars of the days of the week*).'

Of the Lunar Regulars.

If thou desirest to have a scholarly and accurate knowledge of the source of the regulars which well-educated priests call lunar regulars, then do exactly as you did just now. Divide the days in the year by thirty times twelve, or twelve times thirty. This makes three hundred and sixty. Take the five and give them to September. From the number of days in September and the age of its moon, thou art bound to find the regulars of the month following. Thus, for example, September has thirty days and five regulars. Drop the thirty, for September has a thirty-day-old moon, and take the five, and give them to October. October has thirty-one days and five regulars, and a twenty-nine-day-old moon. Take the number thirty-one and add it to the five which October has: (this makes thirty-six. Drop twenty-nine, because its moon must be this age); then there will be seven. Give them to November. Do the same with all the other (*months*).

Of the Epacts.

It is now fitting that we speak about the epacts. They come, as learned priests tell, from the days of the solar year. In twelve months according to the course

sunnan ryne beoð preo hund daga ⁊ fif ⁊ syxtig daga,
 ⁊ æfter þæs monan ryne beoð preo hund daga ⁊
 feower ⁊ fyftig. Nu geswutelige ic heron, understande
 se ðe wille, þæt þære sunnan ger hæfð endlufon dagas ma
 5 þonne þæs monan gér. Þas endlufon we settað on fore-
 weardum þam circule þe man hæf *epactarum*:—*nulle*,
.xi. p. 59]

DE DVODECIM MENSIBVS.

Heræfter we wyllað amearkian þæra twelf monða
 10 naman, ⁊ þæron gecyðan eall þæt gerád þæt heora
 gehwylcum folgað. Ærest we wyllað fón on Ianuarius,
 forþon he ys heafodhebbā ⁊ eac þæs geares geendung,
 swa be him cwæð sum gefungen wita: *Ianuarius*
*dictus est eo quod sit limes et ianu(a)*¹ anni.

15

DE IANVARIO.

Se forma dæg, ⁊ eall se monð, ys gehalgod mid Cristes
 gebyrdtide. ⁊ he hæfð an ⁊ þrittig daga æfter sunnan
 ryne, ⁊ æfter þæs monan ryne þrittig, ⁊ seo niht byð
 syx[tyne]² tida lang, ⁊ se dæg hæfð eahta tida. Ealra
 20 tida þes monð hæfð seofon hund tida ⁊ feower ⁊ feower-
 tig; ⁊ on þissum monðe gæð seo sunne on þæt tacen þe
 is *Aquarium* genemned, ⁊ þæron wunað þrittig daga ⁊ [p. 60]
 tyn tida ⁊ healfe tid.

DE FEBRVARIO.

25 Se oðer monð hætte Februarius. He hæfð eahta ⁊
 twentig daga æfter þære sunnan ryne preo gér; on þam
 feorðan geare, he hæfð nigon ⁊ twentig, forðon þe án
 dæg awyxt binnan feower wintrum, ⁊ se byð *bissextus*
 geciged, swa þa ealdan witan us gecyddon, ⁊ we wyllað
 30 nu ymbe his gerynu geornlice smeagan. Ac ærest ys
 to witanne þæt se mona sceal habban his *bissextum*,
 þæt ys þæt he hæfð þy geare anum dæge ma daga þonne
 þy oðrum geare. *Februarius* hæfð *lunam uigessimam*

¹ MS. ianu.² MS. syx,¹/₂ (*sic*).

13 sqq. 'Ianuarius mensis a Iano dictus: . . . vel quia limes et
 ianua sit anni' (Isidore, *Etymologiarum Lib. V*, xxxiii).

16 sqq. 'Habet dies triginta et unum. Luna vero triginta.
 Nox horarum sedecim est, et dies tantum octo' . . . 'sol in
 Aquarium' (*PL*, xc, 759-69).

25 sqq. 'Secundus mensis Romanorum. Habet dies viginti et
 octo. Luna vero viginti et novem. Nox horarum quatuordecim

of the sun, there are three hundred and sixty-five days, and according to the course of the moon, three hundred and fifty-four days. Now I declare here, let whoever will understand it, that the solar year has eleven days more than the lunar year. These eleven we place in front of the cycle which is called the cycle of epacts—zero, eleven, (*twenty-two, three, etc.*).

Of the Twelve Months.

Next we will note down the names of the twelve months, and therein make known the whole order of things consequent on each of them. First of all we will take January, for it is the originator and likewise the end of the year, as a learned scholar has said of it: 'January is so called, because it is the threshold and gate of the year.'

Of January.

The first day, and the whole month, is hallowed by the Christ's nativity: and the month has thirty-one days according to the course of the sun, and thirty according to the course of the moon, and the night is sixteen hours long, and the day has eight hours. This month has seven hundred and forty-four hours in all; and in this month the sun enters the sign which is called Aquarius, and remains in it thirty days ten hours and a half.

Of February.

The second month is called February. It has twenty-eight days according to the course of the sun, for three years; in the fourth year it has twenty-nine days, because one day grows up within four years, and, as ancient philosophers have informed us, it is called *bissextus*, and we will now carefully study its mysteries. But, first of all, it is to be known that the moon has to have its intercalated day, that is to say that in that year (*leap-year*) it has one more day than in the second year. February has for three years a twenty-nine-day-old

est, et dies tantum decem' . . . 'Quivis quartus annus habet Februarium viginti novem dierum, bissexti causa' . . . 'Februarius in bissextili anno trigesimam debet accipere lunam, quia et luna quadrantem probatur habere' (*PL. cx, 761-3*).

nonam þreo gear, 7 þon^{ne} he sceal habban þrittig nihta ealdne monan.

Nu we ealles spræce habbað ymbe þone wundorlican *bissextum*, hyt byð geradlic *þæt* we ascrutnion his fare
5 7 apinsium his sið, hwanon he come, 7 hwa hine gesette, [p. 61]
oððe hu he sý oððe to hwam he mæge.

DE BISSEXTO.

On þam geare þe man hæf *solarem* on Lyden beoð
þreo hund daga 7 fif 7 syxtig daga, 7 syx tida. Þa
10 synd on Lyden *quadrantes* genemned. Of þissum syx
tidum aspringð up *bissextus*. Feower siðon syx beoð
feower 7 twentig: swa fela tida beoð þænne on þam
dæge 7 on þære nihte.

DE BISSEXTO.

15 Gyt we eow cyðað ymbe þone arwyrdan *bissextum*.
Forþon *Romani* hine gelogodon on þissum monðe, *þæt*
ys on *Februario*, forþam he ys scyrtest ealra monða 7
se ytemesta æfter Lydenwarum. *Bissextus* ys forþon
geciged, forþon *bis* ys twia 7 *sextus* ys se syxta,
20 forþam we cweðað on þam geare nu to-dæg: '.vi. kl.
Martii' 7 eft on morgen '.vi. kl.' Hyt gelimpð æfre
binnan feower geara fæce *þæt* án dæg 7 án niht gewixst, [p. 62]
7 se dæg mid þære nihte sceal beon swa deoplice asmead,
þæt he fullice gefrætwod sý mid feower 7 twentig tidum.

25 DE BISSEXTO.

Ymbe þises *bissextus* upasprungnysse oððe gefyllen-
nyse, we wyllað *rúmicor iungum* cnihtum geopenian,
þæt hig cyrtenlice his fandunga understandon, 7 *þæt* hig
syððan his sydunge oðrum gecyðon þe his gerena ne
30 cunnon.

DE AUGMENTATIONE BISSEXTI.

Binnan anum monðe him geweaxað twentig *momenta*.
Gif þu wille witan hu mycel beo *momentum*, wite þu
þæt to soðe *þæt* feowertig *momenta* wyrceað ane tíð.

7 sqq. Cf. p. 6 *supra*, and Wright, op. cit. 13.

20. The Germanic Middle Ages usually regarded 24th February as the Intercalated Day:

'Bissextum sexte Martis tenere kalende,
Posteriori die celebratur festa Mathie.'

(Grotefend, *ZDM.* I, 166).

31 sqq. Cf. Beda, *T.R.* iii, and Hrabanus Maurus, *Liber de Computo*, xiii.

moon, and then (*in a leap-year*) it has to have a thirty-day-old moon.

Now that we happen to be speaking about the mysterious intercalated day, it will be sensible for us to investigate its procedure and consider carefully its journey, whence it came, and who ordained it, or how it came to be, or of what use it is.

Of the Intercalated Day.

In the year which is called in Latin the solar (*year*), there are three hundred days and sixty-five days, and six hours. These periods of six hours are termed *quadrantes* in Latin. From these six hours arises the intercalated day. Four times six is twenty-four—the number of hours in the day and in the night.

Of the Intercalated Day.

We will give you some further information about the venerable intercalated day. The Romans placed it in this month, that is to say in February, because it is the shortest of all months and the last according to the Romans. *Bissexus* is so called, because *bis* is twice, and *sextus* is the sixth, because in that year we say to-day: 'It is the sixth day before the 1st March,' and again on the morrow (*we say*: 'It is) the sixth day before the 1st.' It always happens within the space of four years that one day and one night grow up, and the day together with the night will be found to be so profoundly devised, that it is completely adorned with twenty-four hours.

Of the Intercalated Day.

With regard to the origin or completion of this intercalated day, we will give a more extensive explanation to young boys, that they may exactly understand how to investigate it, and that they may afterwards make known the manner of its growth to others who do not know its mysteries.

Of the Process of the Growth of the Intercalated Day.

In the space of a single month, there is a growth of twenty 'moments' towards its completion. If you want to know how much a 'moment' is, know as a

On twam monðum gewixst þam *bissectum* án tíð, 7 on
oðrum twam monðum oðer tíð, 7 on þriððan siðum twam
monðum¹ him gewixst seo þriðde tíð 7 binnan twelf [p. 63]
monðum syx tíða, 7 þæs oðres eall swa fela, 7 binnan
5 <þam>² þriððan geare eall þæt ylce, 7 on þam feorðan
geare syx tíða.

We gecwædon ær on þissum gewrite þæt feower siðon
syx byð feower 7 twentig. Ða syx tíða synd genemned
þurh þæra circolwyrða gleawnysses *quadrantes*. We
10 witon to soðe þæt manega syðefulle clericas nyton hwæt
byð *quadrans* oððe *quadrans*, ac we willað his mihta
7 his trumnysses her geswutelian. *Quadrans* ys fyrð-
ling oððe feorðan dæl ælc<es>³ þæra þinga, þe man
mæg todælan on feower on emne. Se feorðan dæl
15 byð *quadrans* geciged, beo hyt penig oððe pund, swa
þæt wel wat ceorlisc folc. We magon be þam punde
rumlicor hyt gecyðan. Feower siðon syx,^{ti} ⁴ byð an
pund. Se feorða dæl ys genemned *quadrans* on
Lyden, 7 se þriðða *triens* 7 se oðer *quincus*, 7 se
20 forma *libra*, þæt ys pund. Þænne hyt ætgædere byð, [p. 64]
.xx. scillingas beoð on anum punde, 7 twelf siðon
twentig penega byð an pund. Gyf an rice byð todæled,
þonne byð se feorða dæl *quadrans* gehaten. *Se ðe pone
feorðan⁵ dæl ah, byð gecweden *tetrarcha* on Grecisc.

25 Us cóm nu to móde, hu se arwurða abbud Dionisius
iú gefyrn ymbe þisne wundorlican *bissectum* wæs
spreccende. He sæde þæt Iulius, se mænigtywa casere,
þisne *bissectum* gemette oððe aspirode, 7 hine gelogode
on þære stowe þe we nu hine healdað, þæt ys on .vi. kl.
30 Martíi. Ða fif dagas þe þær synd betwux .vi. kl. 7 kl.
Martíi, hig synd genemned on Grecisc *interkalares*
7 on Lyden *interpolaes uel additi*, þæt synd þa
togeihthe dagas, oððe betwux gesette; 7 eac on
Grecisc, hig synd geciged *epagomene*, be þam ylcan
35 andgyte þe we nu cwædon. Ðas fif dagas beoð þa
rihtinga þe we gyfað Martio, þus cweðende, Martius [p. 65]
quinque. We cwædon herbufan þæt we woldon

¹ 7 on þriððan siðum twam monðum seems to be a conflation of
on þriððan twam monðum and on þriððan siðe.

² MS. *deest*. ³ MS. *ælc*. ⁴ MS. *sic*. ⁵ n above the line.

7 sqq. Cf. p. 6 *supra*.

fact that forty 'moments' make an hour. In two months there is a growth of one hour towards the intercalated day, and in a second two months of a second hour, and in a third time two months, it gets an increase of the third hour, and in the course of twelve months six hours, and exactly the same number in the second year, and just the same in the third year, and six hours in the fourth year.

We have said before in this treatise that four times six is twenty-four. The (*periods of*) six hours are called *quadrants* in the technical language of computists. We know as a fact that many honest clerks do not know what a *quadrans* or *quadras* is, but we will here explain its virtues and its reliability. A *quadrans* is the quarter or fourth party of everything that can be exactly divided into four. The fourth part is called *quadrans* whether it be a penny or a pound, as the common people well know. We can explain it more fully with reference to the pound. Four times sixty is a pound. In Latin, the fourth part is called *quadrans*, and the third *triens* and the second *quincus*, and the first *libra*, that is a pound. When it is together, there are twenty shillings in a pound, and twelve times twenty pence is a pound. If a kingdom is divided, then the fourth part is called a quarter. He who owns the fourth part is called in Greek a tetrarch.

We have just remembered how the venerable abbot Dionysius long ago spoke about this wonderful intercalated day. He said that Julius, the skilful emperor, invented or found out this intercalated day, and fixed it in the place in which we now retain it, that is on the 24th February. The five days between the 24th February and the 1st March are called in Greek intercalated days, and in Latin interpolated or added days, that is to say supplementary days or (*days*) set between; and likewise in Greek they are termed *επαγόμεναι*, in the sense just mentioned. Those five days are the regulars which we give to March, saying, 'March five.' We said above that we would ponder the mysteries of the

- apinsian þæs *bissexus* gerena. Nu habbe we be dæle gehreped ymbe his sið 7 his angin; nu þingð us þæt hyt sý swyðe gerádlíc, þæt we gecyðon þam þe hyt mid fullum gesceade witan willað, þæt he wæs on frymðe þisre 5 worulde. We magon þæt to soðe geseðan þæt hyt swa wæs, forðon we habbað trume gewitnysse on Hieronimū, þam soðfæstan trahtnere, þe þus cwæð on þære gesetnysse be worulde frymðe: *De hoc principio multi tractauerunt, sed hoc principium ego sublimor.* Hiero- 10 nimus cwæð þæt manega smeadun 7 trahtnedon ymbe þis angin, oððe ymbe þis getæl, oððe ymbe þisne *bissexum*, ac ic hig ealle oferhlífge oððe oferswyðe. Swa Andromachus, se wyrdwritere, cwæð þæt þes *quadrans* [p. 66] wære on midre niht gesceapen, þæt ys on .xi. kł. Aprīl.
- 15 Eac he cwæð þæt middaneard wære gesceapen on mid-dere nihte, 7 þæt he eft sceal beon on middre nihte toworpen; 7 we gelyfað þæt hyt swa mæg beon, for ðam cwyde þe God Ælmihtig cwæð, 'On middre nihte wæs mycel hream geworden, Nu cymð se brydguma,' 20 þæt ys Crist to dome.

þæt ys eac to witanne þam þe þis wyle cunnan mid gesceade, þæt synd twelf tacna, 7 on þissum twelf tacnum wunað seo sunne preohund daga 7 fíf 7 syxtig daga 7 syx tida. On þam forman geare þe *bissexus* byð, gæð 25 seo sunne on ærne mergen on þæt tacen þe ys *Aries*,* þæt ys ram genemned, 7 þæs oðres gearæs heo gæð on þæt tacen on middum dæge, 7 þy þridðan heo sihð to þam tacne oð æfen, 7 on þam feorðan geare heo ferecað on middre nihte to þam foresprecenan tacne, [p. 67]

* *There is a spirited but mutilated drawing of a ram in the margin.*

1. Cf. pp. 64 sqq. *supra*.

4 sqq. Hic ergo quadrans unde primum processit, et unde habet auctoritatem, interrogandum est. Hic ergo quadrans fuit a principio seculi ex quo factæ sunt creaturæ. De hoc quadrante Hieronymus exposuit in tractatu primi testimonii Genesis, ubi legitur: In principio fecit Deus coelum et terram' (*Gen. i. 1*). Hieronymus ergo dixit: 'De hoc principio multi tractauerunt, sed hoc principium ego exopino (*sic*!), de quo Andromachus historiographus Iudæorum aliis peruigile scribens (*sic*!) illum quadrantem mediatum noctis .xi. (*Ē. Aprī*) quia in media nocte factus est mundus, et in media nocte iterum destruetur.' Alcuin, *De Cursu et Saltu Lunæ*, PL. ci, 995. 'Sic enim Ieronimus dixit

intercalated day. Now that we have to some extent touched upon its procedure and beginning, it seems to us very sensible to tell those who desire to know it with perfect accuracy, that it existed at the beginning of the world. We are able to affirm this as a fact, because we have a reliable witness in Jerome, the veracious commentator, who in his treatise on the beginning of the world spoke as follows: 'De hoc principio multi tractauerunt, sed hoc principium ego sublimor.' Jerome said that many had pondered and commented upon this beginning, or upon this reckoning, or upon this intercalated day, but I tower above them or surpass them all. Thus Andromachus, the historian, has said that this quarter day was created at midnight, that is on the 22nd March. He has also said that the world was created at midnight, and that it will be destroyed again at midnight, and we believe that it may be so, because of the statement which God Almighty made, 'At midnight a great cry arose, "Behold the bridegroom cometh,"' (Matt. xxv. 6), that is to say Christ to judgment.

It must also be known by him who wishes to have an accurate knowledge of this that there are twelve signs, and in these twelve signs the sun remains for three hundred and sixty-five days and six hours. In the first year in which the intercalated day occurs, the sun goes in the early morning into the sign called Aries, that is the Ram; and in the second year, it enters that sign at midday; and in the third (*year*), it descends to that sign until evening; and in the fourth year, it makes its way at mid-

in expositione principii multi tractauerunt, sed hoc principium ego exsublimior. De quo Andromachus istoriographus scribit illum quadrantem mediatum nocte .xi. k. Apr.' (Gloss to MS. St. John's Coll. Oxon. 17, f. 91). [I cannot find the passage referred to in the extant works of St. Jerome].

13. Little or nothing is known about Andromachus, who may possibly be the same as Andronicus Cretensis. He may be the person referred to in the following: 'Circa Olympiadem cxi, ac deinceps, nempe extremis Neronis temporibus, & sub Vespasiano, magnum sibi decus hac scientia peperit Andromachus Cretensis qui primus dicitur edidisse theoricæ planetarum . . . Consentiant de eo Lucas Gauricus & Christoporus Clavius, nisi quod Gauricus perperam *Andronicum* vocat, qui Clavius rectius *Andromachus*' (G. I. Vossius *de Quatuor Artibus. De Philologia, et Scientiis Mathematicis*, Amstelædami, MDCL). 21. Cf. Wright, *op. cit.* 7.

Ʒ swa on þam fiftan geare he becymð to þam stede þe heo ærest geset wæs on frimðe þisre worulde.

- For myclum wærscipe ys þe *bissextus* swa deoplice aspyrod Ʒ mancynne swa openlice geswutelod. He 5 cymð of þam *quadrante*, þæt ys of þam syx tidum, swa we þæt habbað awriten Ʒ mid trumre gewitnysse afæstnod. He ys swa gelogod þæt he naðron ne derað ne Februario ne Martio, ac he mæg myclum fremian ealdum Ʒ iungum, þæt hig þe wisran beon þe hig his fare cunnon.
- 10 Wel borlice he forðstæppeð on þam feorðan geare, Ʒ Februarius monð he upabret, þæt man eall þæt gear æfter him clypað *bissextilis*. Þæt ys eac to gemunanne þam þe þas þing þengð to asmeagenne, þe we ymbe syn maðeligende, [þæt]¹ se *bissextus* his cynestol gesytt on
- 15 þam forman .vi. kl. Martii, Ʒ on þam æftran .vi. kl. man [p. 68] sceal healdan *Sanctus Mathias* mæssedæges freols.

Betwux þisre spræce sceal se rimre gepencean þæt he gedó þæt *Februarius* monð þy geare hæbbe prittig nihta caldne monan, beo he þær þær he beo nigon Ʒ twentig 20 nihta eald geendod, gif he byð beforan þam *intercalatum uel interpolatum diem*, þæt ys gif he byð beforan þam gesettan dæge, oððe he byð betwynan þam gelogodan dæge, þæt ys *bissextus*.

- Vnderstand þu geonglic þæt ic wyð þe nu gerunige.
- 25 Þes dæg gedeð æfter þæs monan ryne, gyf hyt byð *communis* gear, þæt þy geare beoð þreohund daga Ʒ fif Ʒ [fiftig].² Gyf hyt byð *embolismaris* oððe *embolismus*, þæt ys eall án, þænne beoð þy geare þreohund daga Ʒ fif Ʒ hundeachtatig daga. Þæt ys wislice to witanne,
- 30 þæt *bissextus*, þe we ymbe synd sprecende, þæt he

¹ MS. þe.

² MS. syxtig.

3 sqq. Cf. Ælfric, *De Temporibus* (Wright, *Popular Treatises on Science*, 13–14).

15. See p. 64 *supra*.

16 sqq. *Inter hæc autem meminisse debet calculator ut lunam mensis Februarii cæteris annis .xxix. dierum, anno autem bissextili computet .xxx; sive illam ante intercalatum quadrantem, seu postmodum terminari contingat. Cuius adiectione diei efficitur lunarem tunc annum, si communis sit .ccclv. si embolismus .ccclxxv. diebus compleri. Palam namque apparet quadrantem de quo sermo est, non ad solis tantummodo, sed ad lunæ cursum æque pertinere; quia si lunæ quoque quadrantem*

night into the aforementioned sign, and accordingly in the fifth year, it arrives at the place in which it was first placed at the beginning of this world.

Very advisedly has the intercalated day been so subtly tracked out and so patently exhibited to mankind. It arises from the *quadrant*, that is to say from the six hours, as we have described and confirmed by reliable evidence. It is so placed that it does no harm either to February or March, but can greatly benefit old and young, so that they may be the wiser from understanding its procedure. Full nobly it steps forth in the fourth year, and expands the month of February, so that the whole year is termed *bissextile* after it. It also is to be borne in mind by him who intends to study these subjects about which we are talking, that the intercalated day takes its seat on its throne on the first sixth day before the kalends of March (*24th February*), and on the second sixth day before the kalends of March (*25th February*) shall be kept the celebration of the feast of St. Matthias.

While this is being said, the computist must remember to see that in that year the month of February has a thirty-day-old moon, no matter where it is when it has come to an end twenty-nine days old, if it is before the intercalated or interpolated day, that is if it occurs before the supplementary day, or if it occurs in the course of the additional day, that is to say *bissextus*.

Understand, young man, what I now whisper in thy ear. This day brings it about that, according to the course of the moon, if it be a common year, there shall be three hundred and fifty-five days in that year. If it is an embolismic year, or *embolismus* (which is exactly the same thing), then there will be in that year three hundred and eighty-five days. It should be clearly understood that the intercalated day, of which

acommodare negaveris, sed bissextili anno eiusdem quantitatis mensem lunarem Februario, cuius et antea solebas, aptaveris, fit profecto ut et quartadecima luna paschalis eiusdem anni, pridie quam debuerat adveniat. Ideoque paschalis ratio vacillet' (Beda, *TR.* xli). [Quoted by Hrabanus Maurus, *Liber de Computo*, liv. *PL.* cvii.]

gebyrað ægðer * ge to þære sunnan ryne ge tó þæs [p. 69]
monan. Soðlice gif man forwyrnð þam worigendan
monan (þæt is) *quadrans*, þæt ys *lunam .xxx.* þanne byð
mycel gedwyld on þam Easterlican termene; þæt gewyrð
5 þæt man hæfð *lunam .xiii.* anum dæge ær his riht
þegenscipe sý. Ac seo ræding pingð þæne scoliere mid
scearpum pricele, þe þus ys awriten on þam bocfelle :
'Gemun ðu, la rædere, þæt þu gedó þy feorðan gear
þæt *Februarius* monð hæbbe þrittig nihta ealdne monan,
10 7 gedó þæt *Martius* hæbbe eallswa, þy læs þe þæt Easterlice
gescead ahwar tealtrige.' 7 þæt we myngiað gepungene
7 iunge þæt hig gedón þæt *Martius* (mona ylde)¹ hæbbe
.xxx. nihta ealdne monan, swa swa his gewuna ys, þæt
he natoðæshwón of his wege acyrre, forþan he ys mund-
15 bora 7 rihtlicost gewurðod ealra monða.

Nu us pingð genoh þæt we ymbe þæs *bissextus* wurð- [p. 70]
scipe habbað þus gemótod, 7 ymbe his gerena manega
þing gehrepod. Gif hwylcum cnihte lyste ma þinga 7
deopra gesetnyssa be him witan þonne we her habbað
20 gebréued, þonne ræde he þæs eadigan weres getingnyssa,
Bedan, þæs æðelan boceres, oððe Rabanes, þe wel
gehende án asmeadun ymbe þisum cræfte.

Nu we ealles ymbe þæs monan ylde spræce habbað,
7 ymbe þære sunnan ryne manega þing geradlice atraht-
25 nod, us pingð wel beheflic, þæt we on þisre stowe ymbe
þæne *saltus lunæ*, þæt ys ymbe þæs monan hlyp, wurdliun,
7 hine gehandlion eallswa bōclice weras willað habban
7 healdan, þæt we beon wise 7 wære þæt we nahwar ne
gán of lage, þe læs us gesceamige beforan þæs cynges
30 dugoðe. Vton ærest gleawlice swyðe witan hwæt he [p. 71]
sy to soðe, 7 hwanon he come, 7 hwæt he dó on þam
geríme, oððe hwy he sy swa gehaten, oððe hwa hine
gemette, oððe hine þæs wurðscipes cuðe, þæt he sceolde
gestandan on þam rímcraefte. Ic wát gere þæt he ys
35 þeodscipes wyrðe.

Ðes *saltus*, þæt ys þes monan oferhlyp, he wyxst
wundorlice æfter boccræfte, eallswa ic nu cyððan wylle,

* Drawing of a sheep or a goat in bottom left hand corner.

¹ Blending of two constructions or a marginal note taken into the text?

20-21. Beda, *TR.* xxxix-xli, and Hrabanus Maurus, *Liber de Computo*, liv. *PL.* cvii, 698-9. 36. Cf. Wright, op. cit. 14.

we are speaking, appertains both to the course of the sun and to the course of the moon. But if one refuses to the wandering moon its *quadrant*, that is to say its thirtieth day, then there will be a serious error in the Paschal terminus; it will come to pass that we get the new moon a day before its service rightly begins. But the passage, which is written as follows on the parchment, pricks the student with a sharp prickle: 'Remember, O reader, to see that in the fourth year the month of February has a thirty-day-old moon, and see that March has it likewise, lest the calculation of Easter be anywhere untrustworthy.' And we admonish both the experienced and the young (*students*) to see that March has a thirty-day-old moon, according to its usual course, so that it wander not at all from its road, seeing that it is the protector and most rightfully honoured of all months.

Now it seems to us that we have thus talked enough about the dignity of the intercalated day, and have touched on many things regarding its mysteries. If any youth should desire to know more and profounder narratives about it than we have epitomised here, let him read the elegant writings of that blessed man Beda, the noble scholar, or those of Raban, who are almost the only people who have made a careful study of this science.

Now that we have happened to touch upon the age of the moon, and have expounded accurately many things concerning the course of the sun, it seems to us exceedingly useful at this place to discourse upon the *saltus lunae*, that is the moon's leap, and treat it exactly as scholarly men desire to have and observe it, that we may be wise and careful to depart nowhere from the law, lest we feel ashamed before the king's nobility. Let us first of all very accurately know what it really is, and what is its origin, and its function in the computus, or the reason for its name, or who invented it, or knew it to be of that dignity that it should have a place in the computus. I know well that it is entitled to be connected (*with the calendar*).

This *saltus*, that is this over-leap of the moon arises in a wonderful way according to what science

lyste þam þe lyste þisne cræft ^{i cunnan} leornian. Hu mihte hyt beon, lá wynsuma leornere, þæt binnan nigontyne wintrum wurde an dæg gelytloed of þæs monan ylde, gyf þæt ne dyde þæs monan swyftnys¹ lytlum 7
 5 lytlum purh þa nigontyne gear yrnende 7 þæne *saltus* wýrcende?

Þas þing we wyllað openlicor gecyðan, gýme se ðe wylle. Eallswa þære sunnan lætnys binnan feower [p. 72]

geara fæce gewyrcð ænne dæg, swa, þæs ðe bec secgað, þa
 10 nigontyne gear gedóð þæt án dæg mid þære nihte adwinð 7, swylce ic swa cweðe, to nahte gewyrð . . .

Kynewyrðe ræd hyt ys geþuht, 7 trumlic, þæt we binnan þissum cafertune onmang þisre spræce . . .²

Hyt wæs wundorlic Moyses geteldgehlwung þæt
 15 Beda, se æglæca lareow, mæge to gebugan, 7 gesyttan fægere gebolstroð, 7 us glædum mode geswutelian þa þing þe him cvðe³ synt. We lætað þæt se getiddusta wer her sitte, nu we his gewritu smeagað. He cwæð on þære bōc, þe he gesette be gerimcræfte, 7 hig *De*

20 *Temporibus* genemde, þus : 'Constat enim quia diminutio illa atque ablatio diei unius quæ, quo<quo>modo⁴ agitur, per denos atque nouenos annos conficitur. Hora per annos singulos et uno puncto et nonadecima parte unius

puncti augetur.⁵ Dies namque .xxiiii. habet horas, e
 25 quibus cum .x^{cem}⁶ et nouem totidem annis circuli decen-nouenalis distribueris, remanent quinque; h[a]s⁷ per

¹ MS. 7 lytlum.

² Lacuna. *There are signs of erasure, as if a letter had been scraped out and the h of hyt substituted.*

³ v—altered from y?

⁴ MS. quomodo.

⁵ MS. augeturi.

⁶ MS. .xii.^{cim}.

⁷ MS. hos.

1 sqq. 'Nam quomodo fieri posset, ut per annos denos et nouenos unum necesse esset solito dierum lunæ numero auferri, si non hoc velocitas aliqua lunaris gyri paulatim toto circuli decennouenalis tempore procuraret? Quomodo e contra tarditate cursus solaris agi probatum est ut unus per quadriennium eius cursui dies angeatur. Huius autem velocitatis, et, ut ita dicam, anticipationis, tametsi ordo non facile patet, mensura nequaquam latet. Constat enim quia diminutio illa, atque ablatio diei unius, quæ quoquo modo agitur, per denos et nouenos annos tota con-

tells us, even as I will now explain, let whoever likes learn this art. How could it have been, O gracious pupil, that in the course of nineteen years there should have been a diminution of one day in the age of the moon, if this were not caused by the swiftness of the moon gradually running through the nineteen years and causing the over-leap?

We will explain these things more clearly, let whoever will attend. Just as the tardiness of the sun in the space of four years produces one day, so, as books say, the nineteen years (*of the decennovennal cycle*) cause one day with its night to vanish and, so to speak, come to zero . . .

It has seemed a noble and sound plan that we . . . in this portico, in the midst of these words . . .

* It was a wonderful tabernacle of Moses to which Beda, the marvellous teacher, may bend his steps and take his seat comfortably propped up with pillows, and declare to us with glad heart the things which are known to him. We suppose that the exceedingly learned man is sitting here, while we are studying his writings. In the book which he wrote on the calendar and called *De Temporibus* he has spoken thus: 'For it is well established that that diminution and removal of a day which, however it takes place, is completed in the course of nineteen years, is augmented in the course of each year by an hour and a 'point' and the nineteenth part of a 'point.' For a day has twenty-four hours, of which, when you have divided nineteen among the same number of years of the decennovennal cycle, five are left. Multiply

ficitur, hora per annos singulos, et uno puncto, et nonadecima parte unius puncti augetur. Dies namque .xxiiii. habet horas, e quibus cum .xix. totidem annis circuli decennovenalis distribueris, remanent .v, has per .iiii. multiplica, quia videlicet hora quatuor punctis constat, fiunt .xx, da singulos annis singulis, et remanet unus: hunc divide per .xix. et videbis quod ad saltum lunæ complendum, ut diximus, annuatim, hora et punctus et nonadecima pars puncti unius adcrecit' (Beda, *TR.* xlii).

* Is there a reference in this obscure passage to Beda's work *De Tabernaculo et Vasis eius*?

[quattuor]¹ multiplica, quia uidelicet hora quattuor punctis constat; <fiunt .xx.>²; da singulos singulis annis, et remanet unus. Hunc diuide per .xix., <et>³ uidebis quod ad saltum lune complendum, ut diximus, 5 annuatim hora et punctus et nonadecima pars puncti unius accrescit.'

Nu hæfð se eadiga wer us geopenod ymbe þæs *saltus* weaxunge, ac þæt soðre ys to cweðenne ymbe his wanunge. Þas þing synt earfoðe on Englisc to secganne, 10 ac we wyllað þurh Cristes fultum hig onwreon swa wel swa we betst magon, 7 þas meregrotta þam beforan [p. 74] lecgan þe þisra þinga gyman wyllað. Þæs anes dæges wanung, hu he<o>⁴ byð geworden binnan nigontyne wintrum, we wyllað gecyðan. Ælce geare wanað án 15 tid 7 an prica 7 se nigonteoða dæl anes prican. Se dæg hæfð feower 7 twentig tida: þonne we þas tida todælað 7 ælcum geare gyfað ane tid on þam circule þe yrnð nigontyne gear, þonne beoð þær fif to lafe. Vnderstand, la rædere, hwæt seo ræding cwyð: *H[a]s*⁵ *per* 20 [*quattuor*]⁶ *multiplica*. [*Feower*]⁷ siðon fife beoð (fif 7) twentig; 7 seo tid stent on feower pricon. Gyf ælcum geare ænne prican; þonne gýt þær byð án to láfe. Todæl þæt án wærlice, 7 gyf ælcum geare swa hyt gán wyle; þænne binnan nigontyne wintrum hyt 25 getimað þæt se dæg 7 seo niht ateorað, þæt ys þæt þa [p. 75] feower 7 twentig tida to nanum þinge gewurðað.

W[e]⁸ cwædon ær, eall swa þære sunnan slecnys acenð anne dæg 7 ane niht æfre binnan feower wintrum, swa eac þæs monan swyftnys awyrpð út anne dæg 7 ane 30 niht æfre ymbe nigontyne gear, 7 se dæg ys gehaten *saltus lune*, þæt ys þæs monan hlyp, forþan he oferhlypð anne dæg, swylce ic þis dó to bysne: On þam nigonteoðan geare byð *luna prima* on .iiii. kl. *Februarius*,

¹ MS. *quinque*.² MS. *desunt*.³ MS. *deest*.⁴ MS. *he*.⁵ MS. *hos*.⁶ MS. *quinque*.⁷ MS. *fif*.⁸ MS. *Wæ*.

27 sqq. This is taken from Ælfric's *De Temporibus*: 'Swa swa þære sunnan sleacnys acenð ænne dæg 7 ane niht æfre ymbe feower gear, swa eac þæs monan swiftnes awyrpð út ænne dæg 7 ane niht of ðam getæle hys rynes æfre ymbe neogontyne gear, 7 se dæg is gehaten *saltus lune*, þ is ðæs monan hlyp, for þan

these (*five*) by four, because an hour manifestly consists of four 'points'; the result is twenty: give one to each year, and one remains. Divide this by nineteen, and you will see that every year there is an increase of one hour and a 'point' and the nineteenth part of a 'point' towards the completion of the moon's leap, as we have said.'

The saint has now given us an explanation of the growth of the leap but this can be applied more truly to its decrease. These things are difficult to express in English, but we will with Christ's help explain them to the best of our power, and lay these pearls before those who desire to attend to these things. We will show how the decrease of the day has occurred in the course of nineteen years. In each year there is a decrease of an hour and a 'point' and the nineteenth part of a 'point.' The day has twenty-four hours: when we divide these hours, and give an hour to each year in the cycle which runs for nineteen years, then there are five (*hours*) over. Understand, O reader, what the passage says: 'Multiply these (*hours*) by four.' Four times five is twenty; and the hour consists of four 'points.' Give one 'point' to each year (*in the decennovennal cycle*); then there will be still one over. Divide the one carefully, and give it to each year as far as it will go: then in the course of nineteen years it will come to pass that the day and the night are wanting, that is that the twenty-four hours have come to zero.

We said before that just as the sun's sluggishness always produces a day and a night in four years, so also the moon's swiftness always casts out one day and one night in the course of nineteen years, and the day is called *saltus lunae*, that is the moon's leap, because it over-leaps one day, as in the following example:—In the nineteenth year (*of the decennovennal cycle*), the

þe he oferhlypð ænne dæg, (*The example appears to be Byrhtferth's own.*) 7 swa near þam neogonteoðan geare, swa byð se niwa mona braddra gesewen. Se mona wæs æt fruman on æfen gesceapen 7 æfre syððan on æfen his ylde awent' (T. Wright, *Popular Treatises on Science*, p. 14. Based on Beda, *TR.* xlii–iii).

ƿ *luna secunda* on .iii. kl., ƿ *luna .iii.* on pridie kl. On¹
 kl. Septembris, ne cweð þu *luna quarta*, ac wel gleawlice
 cweð *luna quinta*; þonne gewyrceð ðu *saltum*. Swa¹
 near þam nigonteoðan geare, swa byð se niwa mona
 5 bradra gesewen. Se mona wæs æt fruman on æfen
 gesceapen, ƿ æfre syððan on æfen byð his ylde awend. [p. 76]

Æfter² sumum peodscipum byð þes *saltus* on .xv. kl.
 Decembris; Grecas hine healdað on .xi. kl. Aprelis,
 ƿ Dionisius abbud hine heold on .xv. kl. Mai. Egiptisce
 10 peoda hine healdað on .vi. kl. October: *Romani* ƿ
 Englisce peoda hine healdað on kl. September, swa we
 herbufan smeapanlice awriten habbað.

Nu³ we habbað be þam *bissextum* ƿ þam *saltum*
 gemótud ƿ be *Ianuarius* ƿ *Februarius* ^{uel luse} manega þing
 15 gehrepode, nu wylle we for iungra manna þingon furðor
 ure spræce apenian. Oft seo brodige henn, þeah heo
 sarlice cloccige, heo tospræt hyre fyðera ƿ þa briddas
 gewyrmð; swa we penceað iunglingas to frefrianne mid
 pissere lare.

20

P Crissimon ys þis tacen geciged, ƿ man
 hyt mæg settan to gewitnysse locahwær
 þam writere gepince.

[p. 77]

Ðeah⁴ ealle þa monðas synd mid mislicre blisse
 ƿ wurðscipe geglengde, þeah is Martius swyðost. He
 25 hæfð án ƿ þrittig daga æfter þære sunnan ryne, ƿ æfter
 þæs monan þrittig, ƿ se þrida ƿ eac se feorða *embolis-*
mus byð on him. Se monð þe byð *embolismus*, he

¹ A marginal note (written twice) reads: .i. *contraria scriptura antigraphus*.

² .i. *similis paragraphus* in margin.

³ *positura* in margin.

⁴ A great deal of the information imparted in this section appears to be derived from Ephemerides such as that printed in Migne, *PL.* xc, 727 sqq. Cf. Manitius, *op. cit.* I, 669.]

3-4. Beda, *TR.* xliii.

6 sqq. Cf. 'Et hic saltus, sicut diximus, in quatuor locis ponitur. Iuxta Victorium et Latinos in xv Kal. Decembris ponitur. Secundum Græcos in xi Kal. Aprilis luna quæ tunc debuit fieri

moon is one day old on the 29th January, and two days old on the 30th January, and three days old on the 31st. On the 1st September, do not say 'this is the fourth day of the moon,' but very wisely say 'this is the fifth day of the moon,' and then you will produce the leap. The nearer it gets to the nineteenth year, the ampler is the aspect of the new moon. The moon was in the beginning created in the evening, and ever since in the evening is its age changed.

According to some nations this leap takes place on the 17th November: the Greeks observe it on the 22nd March, and the Abbot Dionysius observed it on the 17th April. The Egyptians observe it on the 17th September: the Romans and the English observe it on the 1st September, as we have written in detail above.

Now that we have spoken about the intercalated day, and the moon's leap, and touched at many points upon January and February, we will for the sake of youths further extend our talk. The broody hen, though she cluck piteously, often spreads out her wings and keeps the chickens warm; in the same way it is our intention to solace our youths with this teaching.

This symbol is called 'chresimon,' and it may be set down to call attention wherever it seems good to the writer.

Though all the months are adorned with various kinds of joy and honour, yet March is so in the highest degree. It has thirty-one days according to the course of the sun, and thirty according to the course of the moon, and the third and also the fourth embolism is in

xxix, fit xxx propter saltum. Iuxta Ægyptios in vi kal. Octobris. Secundum Dionysium in xv Kal. Maii' (Alcuin,* *De Cursu et Saltu Lunæ*, *PL.* ci, 988). [Cf. Heleric, l.c. 34, and Beda, *TR.* xlii.]

13. On p. 64 sqq. *supra*.

16-17. Cf. *Matt.* xxiii. 57.

26 sqq. Cf. 'On sumum geare byð se mona twelf siðon geniwod, fram þære halgan eastertide oð eft eastron, 7 on sumum geare he

* Cf. *PL.* ci, 981 (*Monitum Prævium*).

- sceal habban .xxx.^{tiē} daga, ⁊ he geicð þæt gér wel trumlice, þæt þæs gearas beoð preottýne monðas fram þære Easterlican tide þæt heo eft cume. Ðu scealt gýman swyðe georne hwænne .viii. id. Martius gá on 5 tún, ⁊ loca swyðe georne hwær beo *luna prima* þæræfter, ⁊ wite þæt he gebyrað to þære Easterlican tide. ⁊ hawa [p. 78] swyðe scearþlice hwær sy .xii. kl. Aprēlis, ⁊ wite þu to soðe þæt Easterdæges *terminus*¹ ne mæg beon ær þam *datarum*, þæt ys ær þam dæge, ne begeondan .xiii. kl. Mai. ⁊ wite þu mid fullum gesceade, þæt Easterdæg ne mæg beon ær .xi. kl. Aprēl, ne begeondan .vii. kl. Mai.

iudicia
t. *graphia*
U

Ðis tacen bið gesett þær þa
deopan þing beoð unkydde.

XV. kl. APRIL

on
.XIII. kl.
Aprēl.

- 15 On þissum monðe gesceop God Ælmihtig ealle gesceafta gesewenlice ⁊ ungesewenlice. He cwæð, 'Gewurðe leoht!' ⁊ hyt gewearð. Se dæg wæs on .xv. kl. Aprēlis. On þam oðrum dæge, He geworhte *firmamentum*, þæt ys þeos 20 heofon.² Heo ys gesewenlic ⁊ lichamlic, ac swapeah we ne magon hig næfre geseon for þære fyrlenen heahnyse. Seo heofon bel[yc]ð³ on hyre bosme [p. 79] ealne middaneard, ⁊ heo æfre tyrnð onbutan us. Heo ys swyftre þonne ænig mylenhwiol, eall swa deop 25 under þisre eorðan swa heo ys bufan. Eall heo ys synewealt ⁊ ansund, ⁊ mid steorrum amet. Soðlice þa oðre heofenan, þe bufan hyre synt ⁊ beneoðan, synt ungesewenlice ⁊ mannum <un>asmeagendlice.⁴ Synd swa þeah ma heofena, swa swa se witega cwyð: *Celi*

estermus

¹ MS. easterdæg.

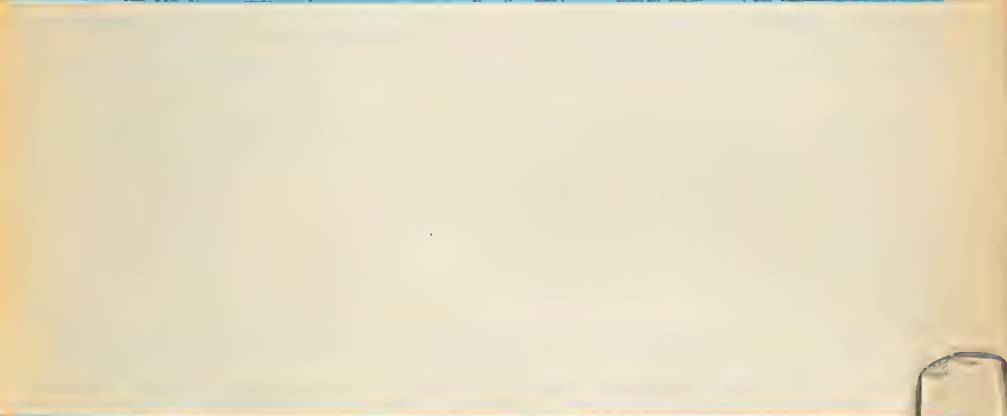
² The gender is due to analogy with *heofone*.

³ MS. beligð, which may stand.

⁴ MS. asmeagendlice.

bið preottýne siðon geedniwad. þ gear ðe we hatað *communis* hæfð twelf niwe monan, ⁊ þ gear ðe we hatað *embolismus* hæfð preottýne niwe monan' (Wright, op. cit. p. 8).

6-11. Regula enim tenet ecclesiasticæ observationis . . . ut Paschæ dies dominicus ab undecimo Kalendarum Aprilium usque



CORRIGENDA.

- Title-page. Date of publication, for '1928' read '1929,'
pp. 58-9. Insert double space before line 10, and '〈PART II〉,'
above 59/10.
p. 78, note 4. Read 'Cf. Manitius, II, 669.'
p. 80/13. For *iudicia* read *indicia*.
p. 211 (4th line from foot). For 'utilised by' read 'based on,'
p. 229/32. For 'decennouennal' read 'decennovennal.'

it. The embolismic month must have thirty days, and it augments the year very considerably, so that in the year there are thirteen months from Eastertide until Eastertide returns. You must note very carefully when the 8th March arrives and observe very carefully where the next new moon is, and know that it belongs to the Eastertide, and spy out very sharply the position of the 21st March, and know for a fact that the terminus of Easter Day cannot occur before that date, that is previous to that day, nor later than the 18th April; and know with perfect accuracy that Easter Day cannot occur before the 22nd March nor later than the 25th April.

This symbol is placed where profound subjects are explained.

In this month God Almighty created all creatures visible and invisible. He said, 'Let there be light!' and there was light. That day was the 18th March. On the second day, He made the firmament, that is this heaven. It is visible and corporeal, but yet we can never behold it on account of its remote height. The heaven embraces in its bosom all the earth, and it is always turning round us. It is swifter than any mill-wheel, as deep under this earth as it is above it. It is quite round and solid, and painted with stars. But the other heavens which are above it and beneath it are invisible and beyond man's investigation. There are, however, several heavens, as the prophet says: 'The

in septimum Kalendarum Maiarum diem quærat^{ur} (*De Paschæ Celebratione*, PL. cx, 604-5).

15 sqq. 'Witodlice þa þa se ælmihtiga scyppend pisne middan-eard gesceop, þa cwæð he. "Geweorðe leoht," and leoht wæs þærrihte geworden . . . On ðam oðrum dægo gesceop god heofenan, seo ðe is gehaten firmamentum: seo is gesewenlic and lichamlic, ac swaþeah we ne magon for ðære fyrlynnan heahnyse . . . hi næfre geseon. Seo heofen belycð on hyre bosme ealne middanearð, and heo æfre tyrnð onbutan us swifte ðonne ænig mylenhweol eal swa deop under ðyssere eorðan swa heo is bufan. Eall heo is sinewealt 7 ansund 7 mid steorrum amett. Soðlice þa oðre heofenan þe bufan hyre synd 7 beneoðan synd ungesegenlice 7 mannum unasmeagendlice. Synd swa þeah ma heofena, swa swa se witega cwæð, "Coeli coelorum," þ is, heofena heofenan' (*Ælfrie, De Temporibus*,* Wright, op. cit. I sqq.). [Cf. *Exameron Anglice*, Ed. Crawford, ll. 140 sqq., and Wanley, *Cat.* 196].

* For Ælfrie's sources see Reum, *De Temporibus*, Anglia, x, p. 468.

- celorum*. Þas heofona tacniað þa apostolas 7 þa witegan: he heom ys gecweden: *Celi enarrant gloriam Dei*. On þam þriddan dæge, þæt ys on .xiii. kt. Aprelis, He gesceop ealle trywcynna 7 ealle gren-
 5 nyssa. On þam feorðan dæge, þæt ys on .xii. kt. Aprelis, He gesceop sunnan 7 monan 7 steorran 7 ealle tungla, 7 on ærne mergen þæs dæges up arás seo beorhte [p. 80]
 sunne riht on eastende þære heofon(e),¹ 7 þæne monan þæs ylcan æfenes He gesette on þære ylcan stowe, 7 he wæs
 10 full swa swa he byð þonne he byð fiftyne nihta eald. Þæne forman dæg þisre worulde man mæg findan, swa ic herbufan cwæð, þurh þæs lengtenlican emnihtes dæg, forþon se emnihtes dæg ys se feorða dæg þissere worulde
 <gescapennysse>¹ Þry dagas wæron ær þam dæge butan
 15 sunnan 7 monan 7 eallum steorrum. On þam fiftan dæge, þæt ys on .xi. kt., He gescop eall wyrmcynn 7 creopende 7 fleogende 7 swymmende 7 slingende 7 þa myclan hwælas 7 þa lytlan sprottas 7 eall fisckynn on myslicum 7 mænigfealdum hiwum. On þam syxtan
 20 dæge, þæt ys on .x. kt. Aprelis, He gescop eall deorcynn 7 ealle nytena þe on feower fotum gáð 7 þæne man, [p. 81]
 Adam 7 Euan, 7 þa He gebletsode. On þam sefoðan dæge, He geendode His weorc, þæt ys .ix. kt. Aprelis, 7 seo wucu wæs agán, 7 He gebletsode þæne dæg.
 25 Se eahtoða dæg cóm þa æfter þam sefoðan 7 gewearð to þam þæs dæges þe wæs .viii. kt. Aprelis. Se dæg wæs amearcod on Godes foresceawunge. On þam dæge wæron englas gesceapene; on þam dæge wæs se heah-²
 engel Gabriel ascend to Sancta Maria; on þam dæge
 30 Godes gast cóm to mancynne. He ys halig sunna-

¹ MS. *deest*.² *heah* has been inserted above the line.

11 sqq. 'Done forman dæg þyssere worulde we magon afindan þurh ðæs lænctenlices ymnihtes dæg, for þam þe se emnihtes dæg is se feorða dæg þysse worulde gescapennysse. þry dagas wæron ær þam dæge butan sunnan 7 monan 7 eallum steorrum' (*Ælfric, De Temporibus*, Wright, p. 4). 'On ðam fiftan dæge he gescop eall wyrmcynn 7 þa micclan hwalas, 7 eall fisc-cynn on mistlicum and mænigfaldum hiwum. On ðam syxtan dæge he gescop eall deorcynn 7 ealle nytena þe on feower fotum gáð, 7 þa tvegen menn Adám 7 Efan' (*ibid.* p. 2). Cf. 'Patet ex his Dei verbis, quod verno tempore mundi est perfectus ornatus' (Beda, *In lib. Gen.*, Giles. vii. 13). 'Ibi præcipue tunc caput mundi, ubi nunc

heavens of heavens' (Psalm cxlviii, 4-5). These heavens denote the apostles and the prophets. Concerning them it is said: 'The heavens declare the glory of God' (Psalm xviii. 1). On the third day, that is on the 20th March, He created all the species of trees, and all kinds of verdure. On the fourth day, that is on the 21st March, He created the sun and moon and the stars and all the constellations, and on the early morning of that day up rose the bright sun right in the eastern part of the heaven, and on that same evening He placed the moon in the same place, and it was full, just as it is when it is fifteen days old. The first day of this world may be found, as I have said further back, by the day of the vernal equinox, because the day of the equinox is the fourth day of the creation of this world. There were three days before that day without sun and moon and all the stars. On the fifth day, that is on the 22nd March, He created all sorts of creeping things, and flying things, and swimming things, and crawling things, and the great whales, and the little sprats, and all species of fish in varied and manifold forms. On the sixth day, that is to say on the 23rd March, He created all kinds of beasts and all cattle which walk on four feet, and man, Adam and Eve, and He blessed them. On the seventh day, He ended His work, that is to say on the 24th March, and the week had passed, and He blessed the day.

The eighth day then came after the seventh, and it (*the seventh*) changed to it (*the eighth*) during the day which was the 25th March. That day was appointed in the providence of God: on that day the angels were created; on that day the archangel Gabriel was sent to St. Mary; on that day the Spirit of God came to mankind. It is the holy sabbath: when all (*other*) days

æquinocetium fieri credatur' (Beda, *TR.* Giles, vi, 154). 'De quibus singulis suo loco consequentius prout Dominus dederit, nunc admonere contenti, xii calendarum Aprilium, die occursum æquinocetii, et ante triduum, hoc est xv kl. earundem primum sæculi diem esse notandum' (Beda, *TR.* Giles, vi, p. 272).

25 sqq. I cannot find an undoubted source for this passage; it bears a general resemblance to Beda, *TR.* lxxi, Giles, op. cit. p. 341.

dæg: þonne ealle dagas ateoriað, þonne þurhwunað he áá on his symbelnysse. He ys engla bliss 7 ealra haligra éce frofor.

God þrowode on þissum monðe, 7 He aras of deaðe 7
5 He Hine ætywde His leorningnihtum on þam datarum [p. 82]
þe we rædað .vi. kl. Aprelis.

Be dæle we habbað gehreped Martius monð; nu wylle we ymbe Aprilis wurðscipe wurdlian. He ys mid manegum þingum gefrætwod. An þæra þinga ys þæt
10 we sceolon witan mid fullum gesceade hwær þæs monan niwnys beo on Martio up asprungen, 7 oðer þæt we sceolon witan hwær he beo .xiii.^{ma} æfter þære emnihte, 7 þridde þæt we sceolon healdan þa Eastertid on þære þriddan wucan, 7 feorðe þing ys þæt we anbydion þæs
15 sunnandæges 7 se mona ne beo þy dæges na læssa þonne fiftyne nihta ne þæs dæges na yldra þonne án 7 twentig nihta. On þissum monðe oft byð seo Easterlice tid gehealden, 7 on pridie noñ. Aprelis byð geendod se þridda *embolismus* 7 se seofða. 7 on noñ Aprelis byð [p. 83]
20 se forma termen on þam circule þe ys *decennouenalis* oððe *pascalis* gehaten. 7 on .xv. kl. Mai gæð seo sunne on þæt tacen þe ys *Taurus* geciged.

Easterdæg ne mæg beon næfre ær .xi. kl. Aprelis ne æfter .vii. kl. Mai. Þeah se mona beo .xiii. nihta
25 eald ær .xi. kl. Aprelis oððe æfter .vii. kl. Mai, wite þu to soðe þæt he ne gebyrað to þære Easterlican tide.

Þes monð hæfð tyn tida on niht 7 .xiii. on dæg.

7 sqq. Cf. 'Terminum Paschæ nihil aliud dicimus quam xiv lunam, qua primum occurrit post æquinoctium uernale: . . . quia etiam nocte Dominus illa primum typico Pascha pacto traditus est, licet sequenti die, id est xv, pro nostra sit omnium salute immolatus. Quod æquinoctium xii Kal. April. occurrere supra ostensum est. Quacunque igitur septimanae die luna xiv, siue in ipso æquinoctio, siue eo transacto occurrerit, terminum Paschæ dicimus. . . . Idcirco autem terminus idem xixali cyclo continetur, quod non nisi tot annis peractis ad eundem diem Kalendarum luna xiv redeat . . . Quem Paschalem terminum ante uernale æquinoctium celebrare generali Ecclesiae prohibemus traditione . . . Quia uidelicet si in ipso æquinoctio, id est xii Kal. April., terminus ipse, hoc est xiv luna occurrit, et Sabbati dies fuerit, ea nocte sacras uigilias celebramus, et sequenti die, id est vi Kal., Resurrectionem Dominicam. Quod si xiv Kal. Maii, quo longior esse nequit, terminus accideret, et

fade away, then it will endure for ever in its character of festival. It is the joy of the angels and the eternal consolation of all the saints.

The passion of Christ was in this month, and He arose from death and showed Himself to His disciples on the day in the calendar on which we read 27th March.

We have touched in some measure upon the month of March; we will now speak of the dignity of April. It has many ornaments. One of these is that we must know with perfect discrimination where the new moon rose in March, and the second is that we must know where it is fourteen days old after the equinox, and the third is that we must observe Easter in the third week, and a fourth thing is that we should await the Sunday, and that the moon on that day be not less than fifteen days old nor more than twenty-one days old on that day.

Eastertide is often observed in this month, and the third embolism is completed on the 4th April, and the seventh, and on the 5th April is the first terminus of the cycle which is called the decennovennal or paschal cycle, and on the 17th April the sun enters the sign which is called Taurus.

Easter Day can never occur before the 22nd March nor after the 25th April. Even though the moon should be fourteen days old before the 22nd March or after the 25th April, know for a fact that it does not belong to Easter.

This month has ten hours by night and fourteen by day.

dies Dominicus fuerit, in sequentem Dominicum festum differimus, quod est vii Kal. Maii. Lunae uero aetas in ipsa festiuitate nec minor quam xv, nec maior quam xxi euenire . . . Quod si in Dominica terminus, id est xiv, euenerit in alia Dominica, qua festum occurrit xxi^a. (Heleric, *Liber de Computo*, PL. cxxxvii, 40). [Cf. Beda, *TR.* xlv and lix.]

18. 'In tertio anno embolismi . . . in secundo Nonarum Aprilium trigesimus embolismus est, et exstinguitur etc.' (PL. xc, 821). Cf. 'propter duos embolismos, qui faciunt lunam trigesimam in secundo Nonarum Aprilis, decimo tertio anno; et in tertio Nonarum Aprilis, decimo nono anno' (PL. cx, 768, ll. 2-3). 'Secundum Tauri ab illa coelestis circuli parte, qua in medio Aprilis sol circumfertur' (Beda, *TR.* xvi).

23-5. See p. 80 *supra*.

Vton nu heræfter sceortlice sprecau ymbe Maium. Þeah he wynsumlice blowe 7 blædnyssa fægere geyppe, seo Easterlice tid hine wynsumlicor gefrætwað. Maius hæfð án 7 prittig daga, 7 on þam nigoðan dæge sumor 5 gæð on tûn, 7 on þam eahtateoðan¹ dæge seo sunne gæð on þam tacne þe ys *Gemini* genemned: 7 he hæfð [p. 84] eahta tida on niht 7 syxtyne on dæg.

Æfter him Iunius sihð to mancynne; 7 he hæfð þrittig daga, 7 wel gelóme byð Pentecosten on him 10 geendod. 7 seo sunne gæð on þam tacne þe ys *Cancer* gehaten. 7 on .xii. kl. Iulius byð sunstede, þæt ys on Lyden *solstitium* 7 on Englisc mid-sumor. Twegen sunstedas synd 7 twa emniht on þam² twelf monðum, 7 twelf tacna, 7 feower timan, 7 feower ylda on man- 15 kynne, 7 feower stafas on Adames naman, 7 feower gesceaft. Ealle þas þing we wyllað her amearkian, þæt se iunga preost mæge beon þe wisra, þe he þas þing gesihð. Eac her ys geswutelod Godes nama, þæt ys *Deus*. (Plate.) [p. 85]

20 Æfter Iunium cymð Iulius: he hæfð án 7 prittig daga æfter þære sunnan ryne, 7 æfter þæs monan þrittig: 7 .xv. kl. *Augustus* gæð seo sunne on þæt tacen þe ys genemned *Leo*.

7 ymbe fiftyne niht *Agustus* sihð to mannum mid [p. 86] 25 genihtsumum hærfeste; 7 *autumnus*, þæt ys hærfest-tima, cymð to mancynne binnan seofon nihta fyrste. 7 þes monð hæfð án 7 þrittig nihta æfter þære sunnan ryne, 7 nigon 7 twentig æfter þæs monan: 7 seo sunne gæð on þæt tacen þe hatte *Virgo* on xv kl. *Septembris*;

¹ MS. eahta, ðan.

² Above the line.

4-6. 'Græci autem et Romani . . . hyemem vii Id. Novemb. ver. vii Id. Februa. æstatem vii Id. Maii, autumnum vii Id. Augusti inchoare decernunt' (Beda, *TR.* xxxv).

6. Beda, *TR.* xvi.

9-10. 'Porro Cancrum Iunio' (*De Natura Rerum*, xvii, Giles, vi, 107).

10-11. 'on xii kl. Iulius,' i.e. *sententiis Orientalium* (*TR.* xxx). Thus Ælfric says, 'Manegra manna cwyddung is, þ seo lenctenlice ymniht gebyrige rihtlice on octava kl. April . . . Ac ealle þa Easternan 7 Egiptiscan . . . tealdon þ seo lenctenlice emniht is ge-wislice on *duodecim kl. April.*,' and there is the same variation in regard to the solstices (Wright, op. cit. p. 11).

12-19. See pp. 201 sqq. *infra*. It may here be noted that an early



After iunium cynd iulius be
 had an 7 hitag daga after þare
 summan þyne . 7 after þar monan
 hitag . 7 . xv . let augr . gæd seo sumne
 on þtacen þe yr genænne leo .

THE SIGNS OF THE ZODIAC, THE TWELVE MONTHS, THE
 SOLSTICES, EQUINOXES, AND THE PHYSICAL AND PHYSIO-
 LOGICAL FOURS



Let us next speak briefly about May. Though it blossoms delightfully and produces flowers beautifully, Eastertide bestows a more winsome adornment. May has thirty-one days, and on the ninth day summer arrives, and on the eighteenth day the sun enters the sign which is called Gemini, and it has eight hours by night and sixteen by day.

After it June arrives and it has thirty days, and very frequently Whitsuntide ends in it. And the sun enters the sign which is called Cancer, and on the 20th June there is the solstice, which is in Latin *solstitium*, and in English midsummer. There are two solstices and two equinoxes in the twelve months, and twelve signs, and four seasons, and four ages of man, and four letters in Adam's name, and four elements. We will draw a diagram of all these things here that the young priest who beholds these things may be the more learned. Moreover the name of God, that is to say *Deus*, is explained here.

After June comes July: it has thirty-one days according to the course of the sun, and thirty according to the course of the moon. And on the 18th July the sun enters the sign which is called Leo.

And after fifteen days, August arrives with an abundant harvest; and autumn, that is harvest-time, arrives in a week's time; and this month has thirty-one (*days*) according to the course of the sun, and thirty according to the course of the moon; and the sun enters the sign which is called Virgo, on the

source for these 'Physical and Physiological Fours' is Martianus Capella—'Quid quod quatuor anni tempora, frontesque coeli, elementorumque principia esse non dubium est? Hominum etiam quatuor aetates, quatuor vitia, quatuorque virtutes' (Ed. F. Eyssenhardt, § 734).

20 sqq. '(Iulius) habet dies triginta et unum. Luna vero triginta': 'xv kal. Augusti—Sol in Leonem' (*Ephemeris*, PL. cx, 771). 'vii. idus (Augusti)'—'initium autumn' (*Ephemeris*, PL. cx, 773). 'Habet dies triginta et unum. Luna vero viginti et novem. Nox horarum quatuordecim est, et dies decem.' 'xv. kal. Sol in Virginem' (*ibid.*). 'Item anno decimo nono in Kalendis Augusti propter saltum lunae, quo trigesima Iulii transilitur, tertia luna fit, cum secunda, iuxta regulam, esse debuerit' (*ibid.* 776). [Contrast Bede, *TR.* xlii.]

ƿ seo niht hæfð tyn tida ƿ se dæg feowertyne; ƿ se
saltus lune, þæt ys þæs monan hlyp, byð betwyx
 pridie kl. [Agusti] ¹ ƿ betwyx kl.

September hæfð þrittig daga æfter þære sunnan ryne,
 5 ƿ eall swa æfter þæs monan; ƿ seo sunne gæð on þæt tacen
 þe hatte *Libra*, on .xv. kl. Octobris; ƿ seo emniht byð
 þæræfter on .xii. kl. Octobris, eall swa we hyt habbað
 amearcod her beforan; ƿ þes monð hæfð twelf tida on [p. 87]
 þære nihte þe seo emniht byð, ƿ twelf on dæg. Syððan
 10 langað seo niht ƿ wanað se dæg eall þæt .xii.^{ma} kl.
 Ianuarii cymð to mancynne.

October hæfð án ƿ þrittig daga æfter þære sunnan
 ryne, ƿ æfter þæs monan þrittig: ƿ seo sunne gæð on
 .xv. kl. Nouember on þæt tacen þe hatte *Scorpio*: ƿ þes
 15 monð hæfð feowertyne tida on niht ƿ .x. on dæge.

Heræfter cymð Nouember mærlíce geglenged to man-
 cynne; ƿ he hæfð þrittig daga æfter þære sunnan ryne,
 ƿ eall swa æfter þæs monan; ƿ seo sunne gæð on .xv.
 kl. December on þæt tacen þe ys *Sagittarius* genemned;
 20 ƿ heræfter cymð kl. Decembris. He hæfð án ƿ þrittig [p. 88]
 daga æfter þære sunnan ryne, ƿ æfter þæs monan .ix.
 ƿ twentig; ƿ seo sunne gæð on .xv. kl. Ianuarii on þæt
 tacen þe hatte *Capricornus*; ƿ þæt ymbrenfæsten byð
 on pissum monðe, ƿ hyt sceal beon gefæst onsundron.
 25 Gyf middeswintres mæssedæg byð on Sunnandæg,
 þonne sceal man fæstan on þam ærran Sæternesdæge.
 Þes monð hæfð eahtatyne tida on niht ƿ syx on dæg.

Þas twelf monðas þe we habbað ymbe gereht, hig
 habbað ealra daga þreohund daga ƿ fif ƿ syxtig daga

¹ MS. Septembris.

4-8. 'Habet dies triginta. Luna vero quoque triginta.'
 '.xv. kal.—sol in Libram.' '.xii. kal.—Æquinoctium autumnale,
 secundum Orientales' (*Ephemeris*, PL. xc, 775). Beda gives
 'viii Calendas Octobris' for the autumn equinox (*TR.* xxxv, Giles,
 vi, 219).

8-11. 'Habet dies triginta. Luna vero quoque triginta. Nox
 horarum duodecim est, et dies etiam duodecim.—xii kal.—æqui-
 noctium autumnale, secundum Orientales' (PL. cx, 775). [Cf.
 Hrabanus Maurus, PL. cvii, 696-7.]

12-16. '(October) habet dies triginta et unum. Luna vero
 viginti et novem. Nox horarum est quatuordecim, et dies decem.
 xv Kal.—Sol in Scorpionem' (PL. cx, 773-4).

16-21. '(November) habet dies triginta. Luna vero viginti et

18th August; and the night has ten hours and the day fourteen; and the *saltus lunae*, that is the moon's leap, is between the 31st July and the 1st August.

September has thirty days according to the course of the sun, and likewise according to the course of the moon; and the sun enters the sign which is called *Libra* on the 17th September; and the equinox occurs afterwards on the 20th September, just as we have depicted it above: and this month has twelve hours in the night in which the equinox occurs and twelve by day. Afterwards the night increases and the day decreases, until the 21st December arrives.

October has thirty-one days according to the course of the sun, and thirty according to that of the moon; and on the 18th October the sun enters the sign which is called the *Scorpion*: and this month has fourteen hours by night and ten by day.

Next comes November gloriously adorned: and it has thirty days according to the course of the sun, and likewise according to that of the moon; and on the 17th November, the sun enters the sign which is called *Sagittarius*. And next comes the 1st December. It has thirty-one days according to the course of the sun, and twenty-nine according to that of the moon: and on the 18th December, the sun enters the sign which is called *Capricorn*; and the *Ember Fast* falls in this month, and this fast must be kept separately. If Christmas Day falls on Sunday, then the fast must be kept on the previous Saturday. This month has eighteen hours by night and six by day.

These twelve months of which we have given an account have in all three hundred and sixty-five days

novem. Nox horarum sedecim est, et dies tantum octo '—' xv kal.—Sol in Sagittarium' (*ibid.* 781–2).

20 sqq. '(December) habet dies triginta et unum. Luna vero viginti et novem. Nox horarum octodecim est, et dies tantum sex. xv kal.—Sol in Capricornium' (*PL.* xc. 783–4, ll. 3–6). See Hampson, *Medii Aevi Kalendarium*, II, s.v. 'Embring-Days.'

28 sqq. 'Annus ergo solaris, qui cccxv diebus et quadrante constat, quot horas amplectitur? Mag. Utique, viiicclxvi.' (Hrabanus Maurus, *Liber de Computo*, xxxvi, *PL.* cvii, 689.)

7 syx tida, þæt ys twa 7 fiftig wucan. Ealle þas monðas
 habbað ætgædere eahta þusend tida 7 seofonhund tida
 7 <syx 7 syxtig> ¹ tida. Se monð þe hæfð þrittig daga
 7 anne dæg, he hæfð seofonhund tida 7 feower 7 feowertig. [p. 89]
 5 Swa Ianuarius 7 Martius 7 Maius 7 Iulius, Augustus,
 October 7 December—þas habbað swa fela swa we nu
 cwædon. Aprelis, Iunius, September 7 Nouember habbað
 feower 7 twentig læs : 7 Februarius, forðon he ys se
 læsta 7 he hæfð twegra daga læs þonne þa oðre, forþon
 10 he forlæt [eahta] ² 7 feowertig tida.

Heræfter we wyllað eow amearkian hwylce monðas
 habbað þrittig nihta ealdne monan, hwylce nigon 7
 twentig. Ianuarius, Martius, Maius, Iulius, September,
 Nouember—þa sceolon habban þrittig nihta ealdne
 15 monan, buton hyt awende se mihtiga *embolismus*. Hyt
 getimað þæt se *embolismus* byð on kl. Decembris, þæt ys [p. 90]
 on þam monðe þonne sceal he habban þrittig nihta ealdne
 monan agen gecynde, 7 Ianuarius þurh gewunan, 7
 Februarius for þan *bissextus*, þe æfre binnan þam
 20 feorðan geare cymð mid gewisse, 7 Martius sceal hab-
 ban þrittig nihta ealdne monan forþam hyt him swa
 gedihte mid fulre mihte se ðe mid eallum gesceade þa
 þing gegaderode.

Þæt sceolon preostas witan mid fullum geråde, þæt
 25 feower ymbrenfastenu beoð on twelf monðum, eall swa
 feower timan beoð 7 feower ylða 7 twegen sunstedas
 7 twa emniht.

Her synd þæra twelf monða naman awritene (*Plate*). [p. 91]

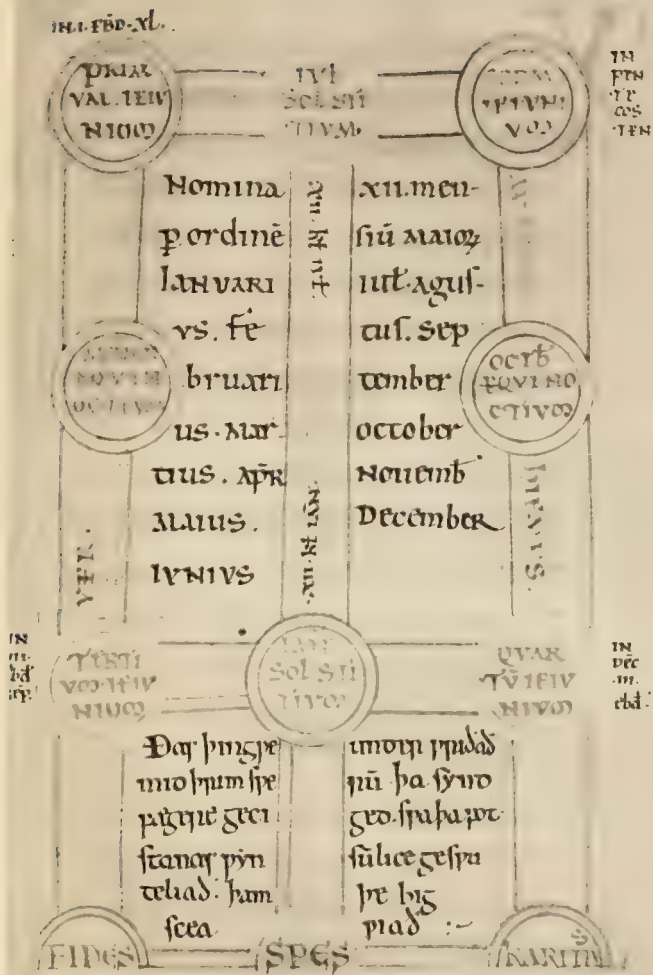
Ðas þing we underwriðað mid þrim swerum, þa synd
 30 fægere geciged, swa þa fótstanas wynsumlice geswuteljað
 þam þe hig sceawiað.

Ymbe þa feower timan we wyllað cyðan iungum [p. 92]
 preostum ma þinga, þæt hig magon þe ranclicor þas þing
 heora clericum geswutelian. Ver ys lengtentima, 7 he

¹ MS. fif.

² MS. feower.

4-14. 'Qui sunt solarium mensium qui triginta unum dies habent? Mag. Septem, id est, Ianuarius, Martius, Maius, Iulius, Augustus, October et December. Disc. Qui sunt qui triginta? Mag. Quatuor. Aprilis, Iunius, September et November. Februarius vero solus viginti octo dies habet. Disc. Lunarium mensium quos dicis habere dies triginta? Mag. Lunam Ianuarii mensis et Martii, Maii et Iulii, Septembris et Novembris. Disc. Qui sunt qui viginti novem tenent? Mag. Cæteri omnes' (Hrabanus



THE FOUR EMBER FASTS, THE TWO SOLSTICES, THE TWO EQUINOXES, AND THE TWELVE MONTHS SUPPORTED BY THE THREE CARDINAL VIRTUES

and six hours, that is to say fifty-two weeks. All these months have together eight thousand seven hundred and sixty-six hours. The month which has thirty-one days has seven hundred and forty-four hours. So January, March, May, July, August, October and December—these have the number we have mentioned just now. April, June, September and November have twenty-four less; and February, because it is the shortest and has two days less than the other months, drops eight and forty hours.

We will next note down for you which months have a thirty-day-old moon, and which a twenty-nine-day-old moon. January, March, May, July, September and November—these must have a thirty-day-old moon, unless the mighty embolism prevent it. It happens that the embolism falls on 1st December, that is to say in that month then it must by its very nature have a thirty-day-old moon, and January (*must have it*) from custom, and February because of the intercalated day, which always comes with certainty in the fourth year, and March must have a thirty-day-old moon, because it was so ordained for it with full power by Him who gathered together the universe with perfect wisdom.

Priests must know this with complete accuracy, that there are four Ember Fasts in the year, just as there are four seasons and four ages, and two solstices and two equinoxes.

Here are inscribed the names of the twelve months.

These things we support with three pillars which have beautiful names, as the pedestals delightfully make clear to those who look at them.

We desire to give some further information to young priests regarding the four seasons, in order that they may be able with greater confidence to explain these things to their clerks. *Ver* is spring-time; and it

Maurus, l.c. xxviii). [l. 16. Cf. *TR.* xlv with Gloss, *PL.* cx, 485-488].

32 sqq. [Cf. p. 10 *supra*] 'Tempora anni sunt quatuor. Hyems . . . frigida est et humida. Ver . . . humidum et calidum. Æstas . . . calida et sicca. Autumnus . . . siccus et frigidus . . . Horum autem principia temporum diverse ponunt diversi . . . Græci autem et Romani . . .

- gæð to tune on .vii. id. Februarii; 7 he byð wæt 7 wearm; 7 7ry monðas he byð betwux mannum; 7 he hæfð án 7 hundnigontig daga; 7 he hæfð emniht. Se oðer tima hatte *æstas*, 7æt byð sumor. On lengten-
 5 tima<n>¹ springað oððe greniað wæstmas, 7 on sumera hig weaxað, 7 on hærfest hig rípiað. Sumor byð wearm 7 drigge; 7 7es tima byð 7ry monðas, 7 he hæfð hundnigontig daga; 7 he gæð to mannum on .vii. id. Mai; 7 he hæfð sunstede. Se pridda tima ys *autumnus* on
 10 Lyden gecweden, 7 on Englisc hærfest: boceras getrahtniað 7æne naman for 7ære ripunge oððe for 7ære gaderunge. Hig cweðað: *Autumnus propter autumnationem uel propter maturitatem*. Se gæð on .vii. [p. 93]
 id. Augusti to túne; 7 he byð 7ry monðas; 7 he hæfð
 15 emniht; 7 he hæfð hundnigontig daga; 7 he byð drigge 7 ceald. Se feorða tima ys genemned *hiemps* on Lyden 7 winter on Englisc. He hæfð sunstede, 7 twa 7 hundnigontig daga; 7 he byð 7ry monðas; 7 he byð ceald 7 wæt. Eall swa 7as feower timan synd on 7am
 20 gerime amearcod swa hig eac wrixliað wyð mancynne.
 Eac ys 7am preoste to witanne 7æt 7es middaneard stent on feower gesceaftum underwryðed, 7 eac mid feower mægenþrymmum gefrætwod. 7a feower gesceaft synd 7us geciged: *ær, ignis, aqua, terra*; 7 7a
 25 feower mæгна 7us synd genemned: *iustitia, prudentia, temperantia, fortitudo*. 7 7as 7ing we wyllað her amearkian (*Plate*). [p. 94]
 Hec figura multis formis donisque Dei sustentata [p. 95]
 uidetur.
- 30 Fela we habbað gesett 7 manige 7ing gehrepod ymbe 7issum 7ingum, 7 gýt us gelustfullað 7as 7ing to geopenianne. We witon 7æt 7ære næddran attor ys 7æs mannes

¹ MS. -tima.

hyemen .vii. Id. Novemb. Ver. .vii. Id. Februa. æstatem .vii. Id. Maii, autumnum .vii. Id. Augusti inchoare] decernunt . . . Vocatur autem ver, quod in eo cuncta vident, hoc est virescant. Æstas ab æstu, qui in ea maturandis fructibus datur. Autumnus, de autumatione fructuum, qui in eo colliguntur. Porro hyems a doctoribus frigus interpretatur, et sterilitas' (Beda, *TR.* xxxv. Cf. Hrabanus Maurus, l.c. xxxiv).
 'vii. Id. Februa. Veris initium. Habet dies nonaginta unum' (*PL.* xc, 761). vii. Id. Maii—æstatis initium . . . diebus .xc.



begins on the 7th February and it is moist and hot; and it lasts three months; and it has ninety-one days; and it has an equinox. The second season is called *æstas*, that is summer. In spring the plants spring up or grow green, and in summer they grow large, and in autumn they ripen. Summer is hot and dry; and this season lasts for three months; and it has ninety days, and it begins on the 9th May; and it has a solstice. The third season is called *autumnus* in Latin, and in English autumn. Scholars explain the name as derived from 'ripening' or 'gathering.' They say: 'Harvest (*derives its name*) from harvesting or ripening. It begins on the 7th August; and it lasts three months; and it has an equinox; and it has ninety days; and it is dry and cold. The fourth season is called *hiemps* in Latin, and winter in English. It has a solstice, and ninety-two days; and it lasts three months; and it is cold and moist. These four seasons are marked in the calendar, exactly as they also alternate for mankind.

The priest must also know that this earth stands supported by four elements, and also adorned by four virtues. The names of the four elements are as follows: air, fire, water and earth; and the four virtues are named as follows: justice, prudence, temperance and fortitude. And these things we will here describe by a diagram (*Plate*).

This figure appears to be sustained by many divine beauties and gifts.

We have written a good deal and touched on many points with reference to these subjects, and we have still a keen desire to expound these matters. We know

(*ibid.* 767). 'vii. Id. Augusti—initium autumnus' (*ibid.* 773). 'vii. Id. Novembris—hyemis initium; habet dies nonaginta duos' (*ibid.* 781).

21 sqq. Cf. 'Quibus æque qualitatibus disparibus quidem per se, sed alterutra adinvicem societate connexis, ipsa quoque mundi elementa constat esse distincta, etc.' *TR.* xxxv. 'Quid quatuor dicam, in quo numero soliditatis certa perfectio est? . . . Quatuor etiam mundi elementa habentur, ex quibus universa subsistunt, ignis ær, aqua et terra. Annus quoque quatuor temporibus volvitur,' etc. (Isidore, *Liber Numerorum*, *PL.* lxxxiii, 183). 'Quatuor virtutes . . . videlicet prudentiam, fortitudinem, iustitiam atque temperantiam' (Gregory, *Homil.*, *PL.* lxxvi, 809).

unhælo : swa þas þing þincað þam arasedun clericum unweorðlice, ac þam þe þæt Lyden ne understandað—hig magon þe leohtlicor witan hwæt gerimcræft forstande.¹

- We cwædon herbufan hwanon se *bissextus* cymð, 7
 5 manega þing we cyddon ymbe his fare; 7 þæræfter we
 geswutelodon ymbe þæs *salus* <lune, þæt ys þæs monan>²
 hlyp, 7 hwanon he cymð, 7 hu he byð, 7 to hwan he
 gewyrð binnan nigontyne wintrum we amearkodon.
 We wæron atende grimlice swyðe ær we mihton þas
 10 gerena aspyrian, ac us côm hrædlice fultum, we gelyfað [p. 96]
 of heofenum, swa hyt ræd ys þæt 'ælc æðele gife nyðer-
 astihð fram þam Fæder ealra leohta.' Eac me côm
 stiðlice to mode hu þa getyddusta<n>³ boceras gewyr-
 ceað *sinelimpha* on heora uersum. Hwæt, hig ærest
 15 apinsiað wærlicum mode þa naman 7 þa binaman 7
 heora declinunga, 7 gumað hwylce naman geendiað on
 .a. oððe on .e., 7 eac hwylce on .i. oððe on .o. oððe on
 .v. Of þissum fif *uócales* wyrcað preostas heom anne
 circul.⁴ Syððan hig þa word aginnað to aweganne mid
 20 þam biwordum, swylce ic þus cweðe: *Byrhtferðus*.
pronomen uerbum aduerbium iterum aduerbium uerbum pronomen iterum nomen
ipse scripsit bene, beneque docet ille suis discipulis.
 Ðærto hig gewriðað þæne nymendan dæl 7 gesamniað
 oððe geendebyrdiað þa gefegnyssa 7 forsettað þæne dæl
 þære spræce þærto eacan, 7 mid heora modes † gebetron⁵ † [p. 97]
 25 witon wel, hwæt byð *lamentum, carmen, & ue; euax*
geomrung 7 leoð 7 wawa scilicet
conuersis, scilicet iustis
 7 *euge* hig ascrutniað 7 to heora freondum ægðer cweðað,
 þonne heom heora wise licað. Hig eac deoplice þa
 stefna þæs lyftes swege gesleað, 7 mid þære tungan
 clypole þæne sweg gewynsumiað 7 on feower wisan
 30 todælað, þæt he beo cuð þam þe hig gehyrað. Hig eac
 toscadað þæt stæfgefeg on þrym wisan geaplice swyðe.

¹ Blend of two constructions.

² MS. *desunt*.

³ MS. getyddusta.

⁴ 'Of þissum . . . circul' comes after *discipulis* in the MS.

⁵ gebetron = 'superior condition of mind,' Toller: but this is very doubtful.

⁶ MS. cum uersis. i.e. *euax* for the *conuersis*, but *euge* for the *iustis*. [W.A.C.]

15. 'Unde synalepha Græce dicitur, quasi quodam saltu transmittens' (Beda, *De Arte Metrica*, Giles, vi, 64).

that the poison of the adder is man's bane: in the same way these things seem to experienced clerks to be unimportant, but those who do not understand (the) Latin—can (*thereby*) understand the more easily the value of the computus.

We stated further back the origin of the intercalated day, and made known many things about its behaviour; and next we explained the *saltus lunae*, that is the moon's leap, and defined its origin, and how it falls, and to what it amounts in the course of nineteen years. We were exposed to a very fiery trial before we succeeded in investigating these mysteries, but help came to us speedily, we believe from heaven, as we read that 'Every good gift cometh down from the Father of all lights' (James, i. 17). It has also come forcibly to my mind how the most learned scholars produce synaloepha in their verses. Lo, they first of all ponder cautiously the nouns and the pronouns and their declensions, and note carefully what nouns end in *a* or in *e* and also what (*nouns end*) in *i* or in *o* or in *u*. Out of these five vowels priests form for themselves a circle. Afterwards they proceed to consider the verbs with the adverbs, as in this example:

noun pronoun verb adverb another adverb verb pronoun
'Byrhtferðus ipse scripsit bene, beneque docet ille suis
another noun

discipulis.' To this they add on the participle, and collect or arrange the conjunctions and also employ prepositions, and with . . . of their mind know well what a lament and a song and *vae* is, and investigate *euax* and *euge*, and utter each to their friends, when their state is pleasing to them. They also strike deeply the letters by means of the sound of the air, and with the vocal tongue render the sound pleasing, and divide it up in four ways, that it may be plain to those who hear it. They also very cunningly classify syllables in three ways. They very cleverly avoid a

28-31. Cf. 'Vox est aer ictus, sensibilis auditu.' . . . 'Philosophi definiunt vocem esse aerem tenuissimum ictum,' etc. (A. Krehl, *Prisciani Caesariensis Grammatici Opera*, I, 1).

32. 'Syllabarum aliae sunt breves, aliae longue, aliae communes' (Donatus, I, iii; *Isidori Etymologiae*, I, xvi).

i. incorrupta littera

Barbarismum hig wel snotorlice on heora gesetnyssse forbugað, 7 eac barbar[o]léxin¹ on Lydenre spræce hig forcyrrað. Se ðe his agene spræce awyrt, he wyrcð *barbarismum*; swylce he cweðe, þu sôt pær he sceolde cweðan, þu sott. Se ðe sprycð on Frencisc 7 pæt ne can ariht gecweðan, se wyrcð *barbaroléxin*; swylce he cweðe, *inter duos setles cadet homo*, þonne he sceolde cweðan, *inter duos sedes*.² Wel gelome

Exemplum
ut 'floriet'
cum
'florebit'
dicere
oportet.
Barbarismus
in uerbo
[sit] quando
in metro
metaplasmus
erit.
[p. 98]

i. figura

hig aspyriað pæs *solecismus* unpeawas, pæt synd *scema*
10 on Lyden, 7 on Englisc hiw; 7 eac hig prutlice
gymað pæs *miotacismus* gefleard; þa synd on Grecisc
kakosyntheton gecwedene <7 synt on Lyden> *uitiosa com-*
positio, 7 synt <on Englisc> lyðre gesetnyssa;³
swylce ic þus cweðe: *bonum aurum*, <*iustum*
15 *amicum*>,⁴ þonne ic hyt sceolde þus todælan: *bonu*
*aurum uel iustu*⁵ *amicum*. Æfter pißsum, hig
gehleapað on *metaplasum*,* pæt ys pæt hig gewurðiað
heora spæce 7 heora meteruersa gesetnyssa, 7 cyrtenlice

his is
solecismus:
'inter nobis'
pro 'inter
nos'

i. figure

scemata lexeos 7 *dianoeas* ascrutniað. <*Scemata*>⁷ *lexeos*
20 beoð þæra worda gesetnyssa, 7 *di[a]noeas*⁶ byð pæt andgit.
Gebyriað þam gleawestum witum to gymanne. <*Scemata*>⁷
lexeos gebyriað to þam boccerum þe beoð cyrtenlice

causa metri,
ut 'gnato'
pro 'nato',
et 'rellione'
pro
'relligione',
et 'tenno'
pro
'contemno.'

¹ MS. barbaraléxin.² MS. sæles.³ The MS. reads:—'þa synd on grecise kako uitiosa compositio synt heton gecwedene. 7 synt lyðre gesetnyssa.'⁴ MS. *desunt*.⁵ MS. *iustum*.⁶ MS. *dionoeas*.⁷ MS. *deest*.

* Glossed transformatio.

1-4. 'Barbarismus est verbum corrupta littera vel sono enuntiatum. Littera ut "floriet," dum "florebit" dicere oporteat . . . Inter barbarismum autem et barbarolexim hoc interest, quod barbarismus in verbo Latino fit, dum corrumpitur; quando autem barbara verba Latinis eloquiis inferuntur, barbarolexis dicitur' (*Isidori Etymologiae*, I, xxxii).

6. [Cf. O. Funke, *Lehn- und Fremdwörter*, p. 43.]

9. 'Soloeismus est plurimorum verborum inter se inconueniens compositio . . . Verba enim non recta lege coniuncta soloeismus est, ut si quis dicat "inter nobis" pro "inter nos" . . . Soloeismus autem apud poetas schema dicitur' (*Isidore, ibid.* I, xxxiii).

10. 'Fit barbarismus et per motacismus . . . Motacismus est, quotiens M litteram vocalis sequitur, ut "bonum aurum," "iustum amicum"; sed hoc vitium aut suspensione M litterae, aut detractioe vitamus' (*ibid.* xxxii). [Cf. 'Nam sicut huius quoque epistolæ tenor enuntiat, non motacismi collisionem fugio, non barbarismi confusionem devito, situs motusque et præposi-

barbarism in their composition, and likewise they avoid *barbara lexis* in speaking Latin. Whoever corrupts his own language, commits a barbarism, as if, for example, he were to say *pu sôt* when he ought to have said *pu soll*. Whoever speaks in French, and cannot speak it correctly, commits *barbara lexis*, as if, for example, he were to say *Inter duos selles cadet homo* when he ought to have said *Inter duos sedes*. Very frequently they investigate the faults of the solecism, which is called *scema* in Latin, and in English figure; and they also in a dignified manner guard against the folly of *molacismus*; they are termed in Greek *κακοσύνθετον*, in Latin *vitiosa compositio*, and in English bad composition, as if I were to say *bonum aurum* or *iustum amicum*, when I ought to have divided them thus—*bonu aurum* or *iustu amicum*. They next jump on to *metaplasmus*, that is to say, they adorn their speech and metrical compositions, and cleverly analyse figures of speech (*σχήματα τῆς λέξεως*) and the 'sentiments' (*διανοίας*). *Σχήματα τῆς λέξεως* are the figures of speech and *διάνοια* is intelligence. It is the business of the most learned scholars to attend to them; the figures of speech are the business of authors who have been very carefully trained in the art. Lo, they eagerly

tionum casus servare contemno, quia indignum vehementer existimo, ut verba coelestis oraculi restringam sub regulis Donati.' Gregory, *Moralia* (Epistola), *PL*. lxxv, 516.] 'Soloecismus compositio vitiosa verborum' (Isidore, op. cit. xxxiv).

19-20. 'Metaplasmus Graeca lingua, Latine transformatio dicitur. Qui fit in uno verbo propter metri necessitatem et licentiam poetarum; cuius species istae sunt. Prothesis adpositio in principio verbi ut "gnato" pro "nato" . . . Epenthesis in medium, ut (Virg. *Aen.* 3. 409) :

maneant in religione nepotes

pro "religione" . . . Aphaerisis abscisio de principio ut "temno" pro "contemno" (ibid. xxxv).

20-22. This is ultimately derived from Aristotle's *Poetics*: τῶν δὲ περὶ τὴν λέξιν ἐν μὲν ἔστιν εἶδος θεωρίας τὰ σχήματα τῆς λέξεως, 1456^b, 9—where Bywater translates τὰ σχήματα τῆς λέξεως by 'the turns given to the language when spoken'—and ἐν τὰς διανοίας καὶ τὴν λέξιν ἔχειν καλῶς, 1459^b, 12 (cf. 1450^a, 6)—where Bywater explains διάνοια as 'the intellectual capacity' evinced in the language, or it may be in the actions, of the dramatis personae. Byrhtferth possibly used Bede's work, *De Schematis et Tropis Sacrae Scripturae Liber*, here, as well as below.

- getyðde on þam cræfte. Hwæt, hi þa gemetu 7 þa [p. 99]
 gewuna<n>,¹ þæt byð *tropus* on Grecisc 7 *mos* on Lyden,
 geornlice awegað, þæt hig cunnon fægere todælan hwæt
 byð betwux *ab animali ad animale* 7 *ab inanimal[i]* ^{*i. modi*}²
 5 *ad inanimale* 7 *ab inanimali ad animale et ab <animali*
ad inanimale>.³ Ða wynsume * boceras, fægere hig
 todælað þa *scansiones uel cesuras*, þæt synd þa todæled-
 nyssa on þam uersum : þa synd þus genemde : *coniuncta*,
dist[incta],⁴ *mixta*, *diuisa*, þæt synd geþeodde, toslitene,
 10 gemengde, todæled[e].⁵ Þa todælednyssa on þam uersum
 synd feower, þæs ðe þa gleawe boceras tellað, 7 synd þus
 on Grecisc gecwedene : *pent[e]m[i]meris*,⁶ [*h]ept[a]-*
m[i]meris,⁷ *catatriton trocheon*,⁸ *bucoliceptomen*. Hig
 secgað, þe þas þing cunnon, þæt *pent[e]m[i]meris* ⁵
 15 byð þe todælað þæt uers on þam oðrum fét 7 byð gemet [p. 100]
 healf fót to lafe, swa þis ys :

^{*d.*} *cum tua* ^{*s.*} *gentiles*.

Heptamimeris ¹⁰ byð þænne æfter þam þridðan fet byð
 gemet *sillaba*, þæt ys stæfgefeig, swa we nu cweðað :

^{*d.*} *cum tua* ^{*s.*} *gentiles* ^{*d.*} *studeant*.¹¹

Kata triton trocheon byð þonne man gemet on þære
 þridðan stowe *trocheum*, þeah he ne mæge þær beon,
 ac þær stant sum þing of [*dactilo*],¹² swylce ic þus cweðe :

^{*d.*} *Grandisonis* ^{*s.*} *pompare modis*.

- 25 *Bucolicep[tomen]* ¹³ [byð] ¹⁴ þænne þæt uers æfter þam
 feorðan fét næfð nan þing, swylce Byrhtferð ¹⁵ ðus cweðe :

¹ MS. gewuna.

² MS. inanimale.

³ MS. ab anima libera ad animale.

⁴ MS. districta.

⁵ MS. todæled.

⁶ MS. pentimemeris.

⁷ MS. eptimemeris.

⁸ MS. crokeon.

⁹ MS. sua.

¹⁰ MS. eptimemeris.

¹¹ MS. studeand.

¹² MS. daclito.

¹³ MS. Bucolicepmenis.

¹⁴ MS. deest.

¹⁵ ð—added above.

* The strong form of the adjective after the def. article is frequently used in this text. Cf. 124 *infra*, etc.

1. 'Sunt autem τροποι, qui Latine modi, vel mores interpretari possunt' (Beda, *De Schematis et Tropis Sacrae Scripturae Liberi*, Giles, vi, 87).

3-6. 'Metaphora, est rerum verborumque translatio. Hæc fit modis quatuor: 1, ab animali ad animal: 2, ab inanimali ad

ponder the metres and tropes—that is *τρόπος* in Greek, and *mos* in Latin, so that they can beautifully distinguish between (*a metaphor*) from the animate to the animate, from the inanimate to the inanimate, from the inanimate to the animate and from the animate to the inanimate. Delightful authors distinguish beautifully the ‘scansions’ or *cæsuras*, that is the divisions in their verses, the names of which are: *coniuncta, distincta, mixta, divisa*, that is united, severed, mixed, and separated. There are four caesuras in poetry, as scholarly authors reckon, and their names in Greek are as follows: penthemimeral, hepthemimeral, a trochee in the third foot, and the bucolic caesura. Those who know these subjects say that the penthemimeral caesura is that which divides the line in the second foot, and there is found (*to be*) a half foot over, as:

cūm tūā | gēntil || es.

The hepthemimeral caesura occurs, when a *syllaba*, or syllable as we now say, is found after the third foot, as:

cūm tūā | gēntil|ēs || stūdē | ant.

(Sedulius, *Paschale opus*, I, 1).

There is ‘catatriton trocheon’ when we find a trochee in the third place, though it cannot occur there, but a part of a dactyl stands there, as in this example:

grāndisō|nīs pōm|pārē || modis. (*ibid.* 2).

The bucolic caesura occurs, when nothing remains in the verse after the fourth foot, as if Byrhtferth were to say:

inanimal: 3, ab animali ad inanimal: 4, ab inanimali ad animal’ (*ibid.* 87).

6sq. ‘*De Scansionibus sive Cæsuris Versus Heroici*. Scansionum autem in versibus sunt species quatuor: coniuncta, distincta, mixta, divisa’ (*Beda, De Arte Metrica*, Giles, vi, 62). ‘Nec minus cæsurarum intuendus est status quæ et ipsæ sunt quatuor: pentemimeris, heptamimeris, catatriton trocheon, bucoliceptomen. Pentemimeris, ubi post duos pedes invenitur semipes, qui versum dividat, et partem terminet orationis. Heptamimeris, ubi post tres pedes invenitur syllaba: ut,

Cum tua Gentiles studeant.

Catatriton trocheon, ubi tertio loco invenitur trocheus, non quod in medio versu esse possit, sed ablata una de dactylo syllaba remanet trocheus: ut,

Semper principium sceptrum iuge gloria con[s]ors.¹

Hyt nys na to wandianne preostum to gecyðanne ymbe þæra bocera *saltus*, þæt ys on Grecisc *synalymphā*. Iunge preostas witon mid fullum gesceade þæt se dæg 5 ȝ seo niht habbað feower ȝ twentig tida; swa eac þa [p. 101] scolieras witon, þe synt getyde on boclicum cræfte—hig witon mid getingnysse heora modes þæt þæt riht-meteruers sceal habban feower ȝ twentig timan. Swa fela *semiuncias* beoð on þam punde. Hawiað geornlicre 10 gesihðe, lá, arwyrðe preostas, hu boceras awringað up þæne *saltus* on heora cræfte :

[*Arcta*]² *uia est*, <ue>³ *que ducit ad atria uite.*

Ar<e>ta⁴ *ui-* is *dactylus*, ȝ *dactylus* stent on anum langum timan ȝ twam sceortum, ȝ *spondeus* stent on 15 [twam]⁵ langum. *est ue-* *spondeus*: forlæt þæne clypolan *a*, oððe þæne stemhlowan. -re. *que*, *ducit* ^{a.} ^{a.} ^{<a.>} ^{s.} *ad atria uite.*

Me pingð þæt þæra preosta *saltus* oferstige pisne boclica<n>⁶ *saltus*, forþan he ys wundorlic, ȝ eac behefic 20 to cunneanne.

We wyllað nu on pisre stowe þa seofon rædinga [p. 102] awritan þe ymbe þa seofon gear synd gedihte, þe man 23 hæť *embolismaris*. Þeos forme ræding sprycð ymbe þæt forme gér þe man hæť *embolismaris* :

CRISIMON

P *In primo igitur anno embolismi, hoc est in octoade tertio, sunt epacte .xxii.*⁷ Ðas rædinga syndon wide cuðe on Lyden, forþan us gelustfullað þæt andgit nu eow

¹ MS. concors.

² MS. asta.

³ MS. deest.

⁴ MS. arta.

⁵ MS. feowrum.

⁶ MS. boclica.

⁷ MS. xii.

Grandisonis pompare modis.

Bucliceptomen, ubi post quatuor pedes non aliquid remanet: ut,

Semper principium sceptrum iuge gloria consors. (*Ibid.* 63.)

2 sqq. 'Unde synalepha Græce dicitur, quasi quodam saltu transmittens. Fit autem duobus modis. Primo, quum aliqua pars orationis aut in vocalem literam aut in m consonantem desinit, incipiente a vocali sequente parte orationis. Illa quæ sequitur pars orationis præcedentem vel literam vocalem, vel syllabam quæ in m desierat, sua vocali absumit. Quod dico huiusmodi est :

Arcta via est, vere quæ ducit ad atria vitæ.

Scanditur enim ita, Arcta vi dactylus, est ve spondeus, intercepta a syllaba per synalepham' (*Ibid.* p. 64).

sēmpēr | prīncīpī|ūm scēp|trūm iūgē | glōriā | cōnsōrs.

(Sedulius, op. cit. 1. 18).

There must be no hesitation in making known to priests the 'authors' leap,' that is in Greek συναλοιφή. Young priests know with perfect accuracy that the day and the night have twenty-four hours; so also scholars who are skilled in scientific literature know by their mental acumen, that correct (*hexameter*) verse ought to have twenty-four 'morae.' There is the same number of half-ounces in a pound. Observe very carefully, O reverend priests, how authors express the leap in their art:

Arcta via est, uere quae ducit ad atria uitae.

Arcta ui- is a dactyl, and a dactyl consists of a long beat followed by two shorts, and a spondee consists of two longs. *est ue-* spondee—drop the vowel or vocalic *a. -re quae* spondee, *ducit ad* dactyl, *atria* dactyl, *uitae*, spondee.

It appears to me that the 'leap' of the priests (i.e. *saltus lunae*) surpasses this literary 'leap,' because it is mysterious, and necessary to know.

We wish now, in this place, to write down the Seven Lections which have been composed regarding the seven years which are termed embolismic. This first lection speaks of the first year which is termed embolismic:—'In the first year, therefore, of the embolism, that is to say in the third year of the ogdoas (i.e. *the first eight years of the decennovennial cycle*), the epacts are twenty-two.' (These lections are widely known in Latin, and

21–24. The *Lectiones* referred to are given in *PL.* xc, §21 sqq. where they are ascribed to Manfred of Magdeburg, c. 1035. But they cannot possibly be by Manfred. Manitius (*Lat. Lit.* II, 575) points out that they occur in a 10th century MS. from Fleury (Berol. Mus. 138, f. 22^b): they also occur in MS. S. John's Coll. Oxon. 17, fol. 14^v, and in the gloss to Beda, *De Temporum Ratione*, *PL.* xc, 485.

25 sqq. 'In primo anno igitur embolismi, hoc est, in ogdoade tertio, sunt epactæ viginti duo, et ideo est luna in Kalendis Septembris et Octobris viginti septem, in Kalendis Novembris et Decembris viginti novem; ipsa autem luna quæ vigesima nona est in Kalendis Decembris, et exstinguitur illic, sua luna est. Illa autem luna quæ in .iiii.^{ta} non Decembris incipit et terminatur .xxx.ma pridie kl. Ianuarii, embolismaris est. Illa autem quæ in kl. Ianuarii prima incipit luna ipsius est, quam .xxx. terminare debes. Ecce invenisti lunam in primo anno embolismi in kl.

gecyðan on Englisc þæt þa boceras cunnon on Lyden,
 On þam þridðan geare þæs circules þe hatte *nulle*,
.xi., *.xii* synd twa 7 twentig *epacte*: forþon byð se
 mona on <kt.>¹ Septembr<is>² 7 on <kt.>¹ Octobr<is>³
 5 .xxvii,⁴ 7 on <kt.>¹ Nouembr<is>⁵ 7 Decembr<is>⁶
 .xxix. Soðlice se mona þe byð .xxix. on kt. Decembris
 7 þær geendað, he is his, 7 se mona þe ongynð on .iiii.
 nonas Decembris *prima*, 7 geendað þrittig nihta eald on [p. 103]
 pridie kt. Ianuarii, he ys *embolismaris*. 7 se witodlice
 10 þe ongynð *prima*, þæt byð niwe, on kt. Ianuarii, he
 ys his, 7 þu scealt þonne þrittig nihta ealdne geendian.
 Nu þu, la cleric, fundist þæs *embolismaris* monan on
 þam forman geare, 7 he wæs niwe on kt. Ianuarii, 7 þa
 oðre farað swa heora endebyrdnysse ys, þæt he cwyð
 15 *ceterae*. Se diptongon tacnað mycel on halgum bocum;
 swa þa getydde munuc-cild þæt heom betweenan forwel
 oft wealcað. *Ceterae, scilicet lunationes mensium, in*
ordine exeunt, id est currunt.

Item de secundo embolismo, hoc est, in octoade .vi.—
 20 seo oðer ræding sprycð ymbe þone oðerne *embolismus*
 se byð on þam syxtan geare on þam circule *nulle .xi.*,
 7 eall swa on þam circule *None Aprilis*. Þy geare
 beoð fif 7 twenti *epacte*; forðam bið se mona on kt. [p. 104]
 Septembris þrittig nihta eald: forþon he byð his 7 þær
 25 he byð geendod. Soðlice se mona þe onginð *prima* on
 .iiii. noñ. Septembris 7 byð þrittig nihta eald on kt.
 Octobris, he byð *embolismus*. 7 se mona þe onginð
prima on .vi. nonas Octobris 7 on .iii. kt. Nouembris
 byð geendod .xxix, se byð Octobris. On kt. Nouembris

¹ MS. *deest*.² MS. *Septembre*.³ MS. *Octobre*.⁴ MS. *.xvii*.⁵ MS. *Nouembre*.⁶ MS. *Décembre*.

Ianuarii primam. *Ceterae in ordine exeunt. De secundo embolismo.* Item de secundo anno embolismi, hoc est in octoade vi.to. Sunt autem in ipso anno epactae .xxv. Luna igitur in kt. Septembris extinguitur .xxx.ma, quia luna ipsius est. Luna vero quæ initiatur prima in .iiii. noñ. Septembris et finitur .xxx. in kt. Octobris, embolismus est; et illa luna quæ incipit prima .vi. noñ. Octobris et in .iii. kt. Novembris finitur .xxix, luna Octobris est. In kt. vero Novembris et Decembris fit luna secunda, in kt. Ianuarii .iiii, sicut ordo est. *Item de tertio embolismo.* In tertio anno embolismi, hoc est, in octoade ultimo, sunt epactae decem septem, luna vero in 'kt.' Septembris

we are therefore eager to make known to you in English the meaning which scholars know in Latin). In the third year of the cycle, which is called *o, xi, xxii*, the epacts are twenty-two: the moon is therefore twenty-seven (*days old*) on the 1st September and on the 1st October, and twenty-nine on the 1st November and 1st December. But the moon which is twenty-nine on the 1st December, and terminates on that date, is the moon of December, and the moon which is new on the 2nd December and terminates thirty days old on the 31st December is the embolismic moon, and that moon, moreover, which begins its first day, that is to say, is new, on the 1st January, is its (*January's*) moon and thou must terminate it when it is thirty days old.

Now, O clerk, thou hast found the moon of the embolism in the first year, and it was new on the 1st January, and the rest, which he terms *ceterae*, proceed according to their order. (The diphthong is of great significance in holy books; so the educated boys who are being trained as monks very often discuss it among themselves). The rest, that is to say of the lunations of the months, go forth, that is to say they run, in order.

Likewise as regards the second embolism, that is to say in the sixth year of the ogdoas—the second lection speaks of the second embolism, which occurs in the sixth year in the cycle *o, xi, (etc.)* and exactly in the same way in the cycle 'Nonae Aprilis.' In that year the epacts are twenty-five; for that reason the moon is thirty days old on the 1st September: it is therefore the moon of September, and is terminated there. But the moon which is new on the 2nd September, and is thirty days old on the 1st October, is the embolismic moon, and the moon which is new on the 2nd October and is terminated twenty-nine days old on the 30th October, is the moon of October. On the 1st November and December the

et Octobris .xxii; in kl. Novembris (104 ll. 1 sqq.) et Decembris .xxiii; in kl. Ianuarii .xxvi; in kl. Februarii. xxvii; in kl. Martii .xxvi, in kl. Aprilis et Maii .xxvii, in kl. Iunii et

7 Decembris byð luna .ii; on kl. Ianuarii he byð feower nihta eald, swa swa his gewuna ys.

Item de tertio anno embolismi—seo þridde ræding cwyð þæt on þam eahtoðan geare beoð seofontyne 5 epacte; forþan byð se mona on kl. Septembris 7 Octobris .xxii, þæt ys twa 7 twentig nihta; on kl. Nouembris 7 Decembris .xxiii; on kl. Ianuarii .xxvi.; on kl. Februarii .xxvii; on kl. Martius .xxvi; on kl. Aprelis, 7 on kl. Mai .xxvii; on kl. Iunii 7 Iulii .xxix.; on kl. Augusti 10 *prima*, þæt ys anre nihte eald; on kl. Septembris .iii.

Hwi, lá broðer, dest ðu þæt þæs monan yld byð on anre ylde on kl. Aprelis 7 Mai, þænne þu hyt næfre swa gemetst on þam getele? Ic wát þæt ic þe mót andsware syllan. Witodlice forþam þe se mona þe byð seofon 7 15 twentig nihta eald on kl. Aprelis, 7 on .iiii. noñ. Aprelis .xxviii, 7 on .iii. noñ. Aprelis .xxix, on pridie noñ. Aprelis .xxx, se byð *embolismus*, 7 þær he byð geendod; 7 se ðe onginð on noñ Aprelis, he byð þære Easterlican tide, 7 he becymð *quartadecima* on quartadecima kl. Mai, 20 7 he byð geendod .xxix. on [quinta]¹ noñ. Mai, 7 he byð Aprelis mon[a].² 7 se soðlice þe byð *prima* on quarta noñ. Mai, 7 byð geendod .xxx. .iiii. noñ. Iunii, se byð Maius mona. 7 se mona þe onginð *prima* .iii. noñ. Iunii, 7 byð geendod .xxix. in kl. Iulius, he 25 byð Iunius mona. 7 soðlice se mona þe byð ongunnen on .vi. noñ Iulii, 7 byð geendod .xxx. on pridie kl. Augusti, se byð Iulius mona. Syððan hyt getimað, þæt se mona byð on kl. Augusti *prima* 7 on <kl.>³ Septembris .iiii.^{or} Nære þæt se mona wære on anre ylde 30 on kl. Aprelis 7 on kl. Mai, þonne gelumpe þe mycel gedwyld on þam termine þære Easterlican tide, þe byð

¹ MS. quarta.² MS. monð.³ MS. deest.

Iulii .xxix. in kl. Augusti, et in kl. Septembris .iii. Cur facis unam ætatem lunæ in kalendis Aprilis et Maii? Quia nusquam sic in calculo reperitur. Ideo quippe quia luna quæ secundo nonarum Martii incipit prima, et .xxvii. est in kl. Aprilis, in .iiii. noñ. Aprilis. xxviii, in secundo noñ. Aprilis .xxx, embolismus est, et exstinguitur; et illa quæ initiatur prima in noñ Aprilis ipsa est Paschalis, et evenit decima quarta in .xiv. kl. Maii, et terminatur .xxix. in quinto Nonarum Maii, luna vero quæ est prima in quarto nonarum Maii, et finitur trigesima in quarto nonarum Iunii, luna Maii est. Luna enim quæ initiatur in quarto nonarum

moon will be two days old : on the 1st January, it will be four days old, even as its usual course is.

Likewise as regards the third year of the embolism—the third lection says that in the eighth year the epacts are seventeen; the moon will therefore be .xxii, that is twenty-two days old, on the 1st September and October; on the 1st November and 1st December it will be twenty-three; on the 1st January twenty-six; on the 1st February twenty-seven; on the 1st March twenty-six, on the 1st April and on 1st May twenty-seven, on the 1st June and 1st July twenty-nine, on the 1st August *prima*, that is one day old; on the 1st September three.

Why is it, O brother, that thou makest the moon to be of the same age on the 1st April and the 1st May, seeing that thou never findest it so in the computus? I know that I must give thee an answer. Truly because the moon which is twenty-seven days old on the 1st April, and twenty-eight on the 2nd April, and twenty-nine on the 3rd April and thirty on the 4th April, is an embolismic moon and terminates there; and the moon which begins on the 5th April, is the Easter moon; and it becomes fourteen days old (i.e. *full*) on the 18th April, and is terminated twenty-nine days old on the 3rd May; and it is the moon of April. And the moon which is new on the 4th May, and is terminated thirty days old on the 2nd June, is in fact the moon of May. And the moon which is new on the 3rd June, and is terminated twenty-nine days old on the 1st July, is the moon of June; and that moon, in fact, which is begun on the 2nd July, and ended thirty days old on the 31st July, is the moon of July. Afterwards it happens that the moon is new on the 1st August, and four days old on the 1st September. Had it not been that the moon was of one age on the 1st April and the 1st May, then thou shouldst have incurred a serious error in the Easter

Iunii, finiturque .xxix. in kl. Iulii, luna Iunii est. Luna quæ incipit prima .vi. non Iulii, terminaturque .xxx. secundo kalend. Augusti, luna Iulii est. Postea autem fit lunatio kalendarum Augusti prima, in kl. Septembris quarta, sicut ordo est. Nam si

on quartadecima kl. Mai, 7 hyt getimode, þæt se mona nære *quarta decima* ac *quintadecima*, 7 wurde þe þæt þonne to myclum gedwylde on þære Easterlican tide oððe on þæs monan ylde.

- 5 Ðas þry *embolismi* beoð on þam eahta gearum, þe rimcræftige weras on Grecisc hatað *ocdoade* 7 on Lyden [p. 107] *octo anni* 7 on Englisc eahta gear. Eahta 7 endlufon¹ beoð nigontyne: swa lange yrnð se circul, 7 on þam circule syndon seofon gear *embolismares* 7 twelf
10 *communes*.

- Ða endlufon gear þe beoð æfter þam eahta gearum hatton on Grecisc *endekade*, 7 on Lyden .xi.^{clm}, 7 on Englisc endlufon. Soðlice on þam endl[yftan]² geare þæs circules, þonne se forma *embolismus* byð on þam
15 *endecad[e]*,³ þæt ys on þam endlufon gear[um],⁴ þonne beoð .xx.^{tig} *epactę*, 7 forþan byð se mona on kl. Septembris 7 Octobris .xxv, 7 on kl. Nouembris 7 Decembris .xxvii; on kl. Ianuarii .xxviii; ⁵ on quarta noñ. Ianuarii .xxx^{tig} nihta eald, 7 he byþ þær geendod. 7 se mona
20 byð *embolismus*.* On tertia noñ. Ianuarii *luna prima*, 7 on pridie kl. Februarii .xxix. on kl. Februarii .xxx: [p. 108] þes mona gebyrað Ianuario. On quarta n. Februarii *luna prima*; on pridie kl. Martii *luna .xxvii*; on kl. Martii .xxviii; on .vi. noñ. Martii .xxix: þes byð
25 Februarius mona. Witodlice se mona, þe ongind on .v. noñ. Martii niwe 7 byð adwæsced oððe geendod þrittig nihta eald on kl. Aprilis, he byð Martius mona. 7 se mona, þe byð anre nihte eald on .iiii. noñ. Aprilis, he byð Aprilis, 7 he byð adwæsced nigon 7 twentig

¹ MS. twelfe corrected to endlufon.

² MS. endlufon.

³ MS. endecada.

⁴ MS. geare.

⁵ MS. xxviii.

* There is a serious discrepancy with the Latin here.

non fuisset unam ætatem (*sic*) lunæ in April. kal. et Maii, evenisset tibi illud in termino paschali, quod est decimo <quarto> kal. Maii, non decima quarta, sed quindecima, et fuisset error in Pascha, sive in ætatibus lunæ.

6-12. 'Dividitur autem circulus idem (cf. Beda, *T.R.* xlv) in embolismos, annosque communes' (Beda, *T.R.* xlv). 'Est et alia præfati circuli divisio, qua in ogdoadem et hendecadem, id est, in viii et in xi, distinguitur' (*ibid.* xlv).

13-14. See Beda, *T.R.* xlv.

14 sqq. 'In primo igitur anno embolismi, hoc est, in hendecade, sunt epactę viginti, et idcirco est luna in kl. Septembris et

terminus, which is on the 18th April, and it would have happened that the moon was not fourteen days old but fifteen, and this would have caused thee a serious error in the date of Easter or in the moon's age.

These three embolisms occur in the eight years which computists in Greek term 'ogdoas' and in Latin 'octo anni' and in English eight years. Eight and eleven are nineteen; so long does the cycle run, and in the cycle seven years are embolismic and twelve are common.

The eleven years following the ogdoas are in Greek called 'hendekas,' and in Latin 'undecim,' and in English eleven. But in the eleventh year of the cycle, when the first embolism in the hendekas occurs, that is to say in the eleven years, the epacts are then twenty, and therefore the moon will be twenty-five days old on the 1st September and the 1st October, and twenty-seven on the 1st November and the 1st December; twenty-nine on the 1st January; on the 2nd January thirty days old, and it is terminated on that date, and the moon is an embolismic moon. On the 3rd January there is a new moon, and on the 31st January it is twenty-nine days old and thirty days old on the 1st February: this moon is assigned to January. On the 2nd February (*there is*) a new moon; on the 28th February the moon is twenty-seven days old; on the 1st March it is twenty-eight days old, and on the 2nd March twenty-nine: this is the moon of February. Moreover, the moon which begins new on the 3rd March, and is extinguished or terminated thirty days old on the 1st April, is the moon of March. And the moon which is one day old on the 2nd April is the moon of April, and it is extinguished twenty-nine days old on the 30th April. And that

Octobris .xxv, in kl. Novembris et Decembris .xxvii, in kl. Ianuarii .xxix, in quarto noñ. .xxx, quæ est Ianuarii; illa autem secunda luna, quæ quarto noñ. Ianuarii incipit prima, et extinguitur .xxx. kl. Februarii, embolismus est; illa vero luna, quæ quarto noñ. Februarii incipit prima, et finitur .vi. noñ. Martii .xxix. luna Februarii est . . . Porro luna quæ quinto Noñ. ipsius mensis incipit prima, et finitur .xxx. in kl. Aprilis, luna Martii est; illa autem luna quæ .iv. noñ. Aprilis incipit prima, et finitur .xxix. ii. kl. Maii, luna Aprilis est. Quæ autem in kalendis

nihta on pridie kl. Mai. 7 se ðe onginð *prima* on kl. Mai, he byð his; 7 he sceal geendian prittig nihta eald. Ða oðre fyliað heora gewunan.

Be þam Oðrum Embolismum.*

5 *De secundo anno embolismi* þe byð on þam *endecade*, synt, swa seo ræding cwyð, þreo 7 twentig *epacte*; forþan byð se mona on kl. *Septembris* 7 *Octobris* .xxvii. 7 on kl. *Nouembris* 7 *Decembris* .xxx. Soðlice se mona [p. 109] þe byð on kl. *Nouembris* .xxx. 7 þær geendað, he byð 10 his mona. 7 se ðe geendað on kl. *Decembris* .xxx, se byð *embolismus*. 7 se ðe byð *prima* on quarta noñ. *December*, 7 geendað .xxix. on .iiii. kl. *Ianuarii*, he byð *Decembris*. On pridie kl. *Ianuarii prima*; on .iii.º kl. *Februarii* .xxx, he byð *Ianuarii*. Ða oðre healdað heora 15 gewunan.

De Tertio Anno Endecadis.

On þam þriððan *endecade* beoð syx 7 twentig *epactę*. Ðises geres ne miht þu gemetan þæs *embolismus* monðes *epactas* buton þu nyme þæs oðres geares *epactas*. Þæs 20 ærran geares *epacte* wæron fiftyne, forþon wæs se mona on kl. *Augusti* .xxix, 7 þær he wæs geendod, forðan he wæs his. Soðlice se ðe on quarta noñ *Augusti* onginð [p. 110] 7 geendað prittig nihta eald on pridie kl. *Septembris*, he byð *embolismus*. On kl. *Septembris* 7 *Octobris*, þurh 25 syx 7 .xx. *epactas*, byð se mona anre nihte eald. *Cetera*¹ *ordinem suum deinceps sequuntur*, þæt ys on Englisc þa oðre monðas syððan farað æfter heora gewunan.

* Glossed—*scilicet in endecade*.

¹ MS. *ceterem*.

evenit prima, luna ipsius est. Cæteri vero ordinem suum sequuntur.

5 sqq. In ipso autem embolismo, anno secundo in hendecade sunt epactę .xxiii, luna vero in kl. Septembris et Octobris .xxviii, in kl. Novembris et Decembris .xxx. illa autem luna quę in kl. Novembris .xxx. terminatur, luna ipsius est, et illa quę .iv. noñ. Novembris incipit prima, et in kl. Decembris .xxx. terminatur, embolismus est. Quę vero prima .iv. noñ. Decembris, in kl. Ianuarii fit luna II, in kl. Februarii III: ceterę deinceps ordinem suum sequuntur. In ipso autem tertio embolismico anno, hoc est, in hendecade sunt epactę .xxvi. Nullatenus tamen embolismum per ipsas epactas reperies, nisi ad epactas anni communis superioris revertaris. Nam in anno præterito communi, fuerunt epactę quindecim. Ideo autem luna in kalendis Augusti

which begins new on the 1st May is the moon of May; and it must terminate thirty days old. The remainder follow their usual course.

Of the Second Embolism.

As regards the second year of the embolism in the hendecas—as the lection says the epacts are twenty-three: the moon, therefore, will be twenty-seven days old on the 1st of September and the 1st October, and thirty days old on the 1st November and the 1st December. But the moon which is thirty days old on the 1st November, and terminates on that date, is the moon of November. And that which terminates thirty days old on the 1st December is the embolismic moon. And that which is new on the 2nd December, and terminates twenty-nine days old on the 30th December, is the moon of December. On the 31st December, there is a new moon; on the 29th January, it is thirty days old; it is the moon of January. The remainder observe their usual course.

Of the third year of the Hendecas.

In the third (*embolismic year*) of the hendecas, the epacts are twenty-six. In this year, thou canst not find the epacts of the embolismic month, unless thou take the epacts of the other (i.e. *previous*) year. The epacts of the previous year were fifteen, and the moon was, therefore, twenty-nine days old on the 1st August; and it was terminated there, because it was the moon of August. But that which begins on the 2nd August, and terminates thirty days old on the 31st August, is the embolismic moon. On the 1st September and October, owing to (*there being*) twenty-six epacts, the moon will be one day old. *Ceterae ordinem suum deinceps sequuntur*, that is in English, 'The rest of the months follow their usual course.'

est vigesima nona, ibique terminatur, quia luna ipsius est, illa vero quæ .iv. non. Augusti inchoatur prima, finiturque .xxx. secunda kalendarum Septembris, embolismus est; in kl. Septembris et Octobris per epactas .xxvi. fit luna prima. Cæteræ vero ordinem subsequuntur. Sunt namque epactæ in ultimo em-

De Quarto Anno Endecadis.

Nu we habbað ymbe þas *embolismus* gesprečen, uton nu ymbe þone sefoðan *embolismum* wurdlian. Witodlice on þam ytemestan geare þæs endecades synt eahta-
 5 tyne *epactę*; forðon September 7 October habbað *lunam* .xxiii, Nouember 7 December habbað fif 7 twentig nihta ealdne monan 7 Ianuari[us]¹ hæfð seofon 7 .xx, 7 Februarius eahta 7 twentig 7 Martius seofon 7 .xx, 7 Aprelis 7 Maius eahta 7 twentig, 7 Iunius .xxx. on
 10 þam forman dæge, 7 Iulius on þam forman dæge anre [p. 111] nihte eald[ne]², 7 Augustus twa nihta ealdne monan, 7 September fif nihta ealdne monan. Forþan we doð ane ylde þam monan on Aprili 7 Maio, forþan se mona þe byð on kł. Aprilis .xxviii, 7 .iiii. N. Aprelis .xxviii,
 15 <7>³ .iii. N. Aprelis .xxx. *embolismi est*— ‘he ys þæs *embolismus* mona.’ 7 se mona þe on pridie N. Aprelis byð agunnen niwe 7 byð ge(g)lenged⁴ eall oð .vi. noñ. Mai nigon 7 twentig nihta eald, se byð Aprelis; he byð witodlice þære Easterlican tide, 7 he byð *quartadecima*
 20 on .xv. kł. Mai, 7 buton þu þus dydest, þonne come þe mycel gedwyld on þære Eastertid(e)⁵ 7 on þæs monan ylde. Se mona þe onginð niwe on .v. N. Mai 7 byð geendod þrittig nihta eald on kł. Iunii, he byð Maius mona. 7 se mona þe onginð niwe on quarta N. Iunii, [p. 112]
 25 7 byð geendod .xxix. on pridie kł. Iulii, he byð his mona. 7 se mona þe byð <prima>⁶ on kł. Iulii, 7 byð adwæsed oððe ateorod .iii. kł. Augusti þrittig nihta eald, he byð Iulius mona. Se soðlice þe on pridie kł. Augusti byð niwe, he witodlice healt his endebyrdnyse, 7 geendað

¹ MS. ianuarii.² MS. eald.³ MS. deest.⁴ MS. geglenged.⁵ MS. Eastertid.⁶ Supplied in accordance with the Latin; but there are serious discrepancies between the Latin text of what follows and Byrhtferth's version. The English is numerically correct.

bolismo hendecadis .xviii; in kł. Septembris et Octobris, luna .xxiii, in kł. Novembris et Decembris .xxv, in kł. Ianuarii .xxvii, in kł. Februarii .xxviii, in kł. Martii .xxvii, in kł. Aprilis et Maii vigesima octava; in kł. Iunii, .xxx.; in kł. Iulii, prima; in kł. Augusti III, propter saltum lunæ, in kł. Septembris, .v. Ideo autem facimus unam etatē lunæ in kł. Aprilis et Maii, quia luna quæ III noñ. Martii incipit prima, et in kł. Aprilis est .xxviii, in .iiii. noñ. Aprilis .xxix, in .iii. noñ. xxx, embolismus est. Illa enim luna quæ secundo noñ. Aprilis initiatur prima, et extenditur usque in .vi. noñ. Maii .xxix, luna Aprilis est; Paschalis etenim

Of the Fourth Year of the Hendecas.

Now that we have spoken of these embolisms, let us now discuss the seventh embolism. Assuredly in the last year of the hendecas the epacts are eighteen; September and October have therefore a twenty-three-day-old moon (*on the first of the month*), November and December have a twenty-five-day-old moon, and January a twenty-seven-(*day-old moon*), and February a twenty-eight-(*day-old moon*), and March a twenty-seven-(*day-old moon*), and April and May a twenty-eight-(*day-old moon*), and June a thirty-(*day-old moon*) on the first day (*of the month*), and July a one-day-old moon on the first day (*of the month*), and August a two-day-old moon, and September a five-day-old moon. The reason we assign one age to the moon on (*the first of*) April and May is that the moon which is twenty-eight on the 1st April, and twenty-nine on the 2nd April, and thirty on the 3rd April *embolismi est*—is the moon of the embolism. And the moon which is begun new on the 4th April, and extended right on to the 2nd May, when it is twenty-nine days old, is the moon of April: it is indeed the moon of Eastertide, and it is fourteen days old (i.e. *full*) on the 17th April: and if thou hadst not acted thus, then thou shouldst have incurred a serious error in Eastertide and in the age of the moon. The moon which begins new on the 3rd May and is terminated thirty days old on the 1st June, is the moon of May. And the moon which begins new on the 2nd June, and is terminated twenty-nine days old on the 30th June, is the moon of June. And the moon which is one day old (*new*) on the 1st July, and extinguished or exhausted, when thirty days old, on the 30th July, is the moon of July. But the moon which is new on the 31st July, assuredly observes its usual course, and terminates twenty-nine days old on the 28th August: there is,

est, et evenit .xiv. in .xv. kl. Maii; et nisi ita fecisses, evenisset ter in termino paschali luna .xv. et fuisset error in Pascha et in ætatibus lunæ. Luna vero quæ inchoatur in .v. non. Maii, et finitur .xxx. in kl. Iunii, luna Maii est. Iunii quoque luna .iii.^o non. ipsius initium sumit, finiturque .ii. kl. Iulii .xxix. Quæ ergo .iii. kl. Iulii est prima et exstinguitur .xxix. quarto

.xxix. on .v. kl. Septembris: forþon byð níwe mona
on .iiii. kl. September, 7 on .iii. kl. *luna secunda*, 7 on
pridie kl. *luna .iii.* On kl. Septembris, na *quarta* æfter
þam geríme, ac *quinta*, for þæs monan oferhlype, *id est*
5 *propter saltum*.

DE ANNO ET DIE ET NOCTE ET HORIS ET EIVS
PARTIBVS.

Oft we habbað gehreþod ymbe þæs geares dagas, þe
getelwise witan nemniað on Lyden *solaris annus* 7 on
10 Englisc þære sunnan gear. *Lunaris annus* byð ælce [p. 113]
geare, þæt ys þæs monan gér, 7 *decennouenalis*, þæt ys,
se circul þe swa ys genemned, 7 *communis*, þæt ys
gemæne gér. Hyt byð oðre hwile on þam oðrum gear,
7 oft on þam þridðan, swa ic her onem wylle gesettan,
15 þæt þam sleacan preoste ne þince to mycel geswinc, þæt
he úndó his eagan herto.*

Forþon ys dæg gecweden, forþon þæt lyft byð aliht
þurh þære sunnan leoman, 7 heo totwáemð þære nihte
þystru mid hyre beorhtnysse. On twam wisum ys
20 se dæg gecweden, *naturaliter et uulgariter*, þæt ys gecyn-
delice 7 ceorlice. Þæt ys þæs dæges gecynd, þæt he
hæbbe feower 7 twentig tida fram þære sunnan upsprunge
þæt he(o)¹ eft up hyre leoman ætywe. *Vulgaris uel*
*artificial[i]s*² *dies est*, þæt byð ceorlisc dæg oððe
25 cræftlic, fram þære sunnan anginne þæt heo to setle [p. 114]
gá, 7 eft cume mancynne to blisse. Se dæg þe hæfð
feower 7 twentig tida, he hæfð syx 7 hundnigontig
punctos. Feower *puncti*, þæt synt prican, wyrcað ane
tid on þære sunnan ryne ; 7 forþan ys se prica gecweden,
30 forþan seo sunne astihð pricmælum on þam dæg mæle.
Me ys neod þæt ic mence þæt Lyden amang þissum

¹ MS. he. But there are two forms : sunne (f.), sunna (m.).

² MS. artificiales.

* The table has been omitted.

kl. Augusti, luna Iulii est. Et quamvis .iii.^o kl. Augusti .xxx.
terminari debuisset, unum diem amittit propter rationem salti,
et computatur luna Augusti tertia, in kl. ipsius, cum hanc ratio
argumenti secundam existere doceat, quæ etiam xxix, .vi. kl.
Septembris finitur' (I.e. *supra*, p. 102).

8-10. See pp. 1 and 16, etc. *supra*.

10-14. Cf. sources quoted on pp. 17-18 *supra*. 'Dies quid est?
Mag. Aer sole illustratus, nomen inde sumens, quia tenebras dis-

therefore, a new moon on the 29th August, and on the 30th a two-day-old moon, and on the 31st a three-day-old moon. On the 1st September, the moon is not four days old in accordance with the numerical reckoning, but five days old, on account of the moon's leap, *id est propter saltum*.

OF THE YEAR AND THE DAY AND THE NIGHT AND
THE HOUR AND SUBDIVISIONS OF THE HOUR.

We have often treated of the days of the year, which scholars learned in reckoning call in Latin the solar year and in English the year of the sun. Every year there is a lunar year, that is, a year of the moon, and a decennovenal, that is (*a year of*) the cycle which is so called, and an (*annus*) *communis*, that is, a common year. At other times it is in the second year, and often in the third, as I will set down alongside of this, so that it may not seem too great labour for the sluggish priest to open his eyes to it.

Day is so called, because the air is illumined by the sun's rays, and it scatters the darkness of night with its brightness. The word day is used in two ways—*naturaliter et vulgariter*, i.e. in a natural and a popular sense. It is the nature of the day to have twenty-four hours from the rising of the sun until it shows its light again above. *Vulgaris uel artificialis dies*, that is to say the vulgar or artificial day, is from beginning of the sun until it sets and returns to the joy of mankind. The day which has twenty-four hours has ninety-six 'points.' Four *puncti*, that is 'points,' make an hour in the course of the sun, and the 'point' is so called, because the sun ascends point by point on the time-piece. (I am forced to mix Latin with this English). *Punctus*

iungat ac dividat . . . Disc. Quibus modis dicitur dies? Mag. Naturaliter et vulgariter. Disc. Quomodo naturaliter? Mag. Naturalis quippe ac dies legitimus est ab ortu solis donec rursus oriatur. Et hic dies viginti quatuor horas habet . . . Vulgaris sive artificialis dies ab ortu solis usque ad occasum omne tempus lucis super terram complectens' (Hrabanus Maurus, *Liber de Computo*, xix, PL. cvii, 679—based on Bede, *T.R.* v).

26 sqq. 'Disc. Punctus quid est? Mag. Quarta pars unius horæ.

Disc. Unde dictus est punctus? Mag. A parvo puncti transcensu

Englisc. *Punctus a pungendo dicitur*. Forþan ys se prica gecweden, forþan he pingð oððe pricað. Hawa, lá cleric, hu seo sunne pricmælum stihð on þam dægmaele; þonne miht þu gleawlice ascrutnian þas prican þe we 5 ymbe sprecað . . . þæt ys se sticca on þam dægmaele ariht stent, þonne miht ðu asmeagan hu gefædlice seo sunne, gesihð on þam dægmaele, eall swylce sum getyð wer sitte 7 sum meteruers mid his feðere awrite. Syx 7 [p. 115] hundnigontig prican beoð on þam dæge, 7 þa prican 10 habbað *minūta* twa hund 7 feowertig. *Minūtum* ys se teoðan dæl þære tide, 7 ys gehaten *minutum* for þam lytlan fæce, 7 he ys læsse þonne sy *momentum*. Rabanus cwyð þæt se dæg hæfð *partes*, þæt synt dælas, 7 boceras beotlice habbað dælas: þæra synd eahta, þæsðe hig 15 gylpað gelôme, 7 ymbe cyrtenlice sprecað. On þam dæge beoð preohund dælas 7 syxtig. *Partes a part(it)-ione*¹ *circuli zodiaci uocantur*: 'for þære todælednysse dælas synt gecwedene, þe b[y]ð² on þam circule þe ys *zodiacus* geciged,' oððe *horoscopus*, oððe *sideralis*, oððe 20 *signifer* oððe *Mazaroth*. *Zodiacus* * ys se circul genemened þe þa twelf tacna geondscriðað; 7 *horoscopus*, he ys geciged for þæra tida ryne, þe seo sunne purhfærð þone circul; 7 *sideralis* he hatte, forþan þa tungla(n)³ hine [p. 116] wundorlice geondfarað; 7 *Signifer* he ys geclypod, 25 forþan þa twelf tacna hine purhsmugað; *Mazaroth* hatton þa twelf tacna þe geondfarað þæne circul. Heræfter we wyllað pisne circul amearkian, þæt se uplendiscea preost wite his nama(n)⁴ 7 þara twelf tacna. Him mæg beon þe glædre his heorte, þe he sum ping herof 30 undergyte. Ðes circul stent on þrym hund dælum 7 fif 7 syxtig, 7 ys on twelf todæled, þæt ys, on twelf tacnum.

¹ MS. partione. ² MS. beoð. ³ MS. tunglan. ⁴ MS. nama.

* In the margin: *Zodiacus horoscopus, sideralis, signifer, mazaroth*.

qui fit in horologiam. Punctus quippe a pungendo dictus est, eo quod quibusdam punctionibus certæ designationis in horologiis designatur' (*ibid.* xvi, *PL* xvii, 678. Cf. Beda, *TR* iii).

8-11. 'Punctus autem habet minuta duo et dimidium . . . Quatuor ergo puncti unam horam faciunt' (*ibid.*). 'Recipit autem dies naturalis viginti quatuor horas, punctos nonaginta sex, minuta cexl, partes cccxl,' etc. (*ibid.* xix).

11-14. Disc. 'Quid est minutum? Mag. Decima pars horæ.

a pungendo dicitur. The 'point' is so called, because it punctures or pricks. Observe, O clerk, how the sun ascends point by point on the dial of the time-piece (horologium); then mayest thou investigate in a scholarly way these 'points,' of which we are speaking . . . that is the pointer on the dial stands erect, then thou wilt be able to consider in how orderly a way the sun sinks on the dial exactly like a scholar sitting and writing a line of poetry with his pen. There are ninety-six 'points' in the day, and these 'points' have two hundred and forty 'minutes.' A 'minute' is the tenth part of the hour, and it is called 'minute' because of the little space, and it is less than a 'moment.' Hraban says that the day has *partes*, that is to say 'parts,' and scholars are proud of having 'parts' (*of speech*): of these there are eight, as they frequently boast, and about which they speak elegantly. In the day there are three hundred and sixty parts. *Partes a partitione circuli zodiaci uocantur:* Parts derive their name from the subdivision, which exists in the circle, which is called the zodiac, or horoscope, or sidereal or sign-bearer, or Mazaroth. The circle which the twelve signs traverse is called the zodiac; it is called the horoscope because of the course of the hours during which the sun traverses the circle; and it is called the sidereal (*circle*), because the heavenly bodies traverse it in a mysterious way; and it is termed the sign-bearer, because the twelve signs move slowly through it. We will next draw this circle, in order that the rustic priest may know its name and those of the twelve signs. His heart may be the gladder because he understands something about this. This circle consists of three hundred and sixty-five parts and is divided into twelve, that is into twelve signs, and

Disc. Unde dicitur minutum? Mag. A minore intervallo, quasi minus momentum' (*ibid.* xv).

12 sqq. 'Disc. Quid nominantur in computo partes? Mag. Partes a partitione circuli zodiaci vocantur, quem <ccclxv> diebus per menses singulos findunt' (*ibid.* xiv). See pp. 2-4 *supra*. 'Siquidem sol moratur transiens in unoquoque signo triginta dies, decem horas et semissem, etc.' (Hrabanus Maurus, l.c. xl. Cf. Beda, *TR.* xxxviii-ix).

7 seo sunne wunað on ælcum tacne þrittig daga 7
 tyn tida 7 healf e tid, swa hyt awriten ys on Lyden :
Sol moratur in unoquoque signo tricenis diebus ac denis
horis et dimidia. Twelf siðon þrittig beoð þreo hundred
 5 7 syxtig. On þam twelf siðon tyn tidum 7 twelf siðon [p. 117]
 þære healfre tid<e>¹ beoð up asprung[e]n² fif dagas 7 syx
 tida. Of pissum syx tidum wiht an dæg binnan feower
 wintrum, swa we hyt her amearcod habbað (*Plate*).

Her ys *zodiacus* synewealt amearcod, 7 þæra twelf
 10 tacna naman, 7 þærto hu fela dagas 7 hu fela tida seo
 sunne wunað on ælcum tacne. [p. 118]

Her wiðufan we geswutelodon þæt on þam dæge
 wæron dælas; nu gecyðað we þæt on þam dæge beoð
 nigon hund 7 syxtig *momenta*. *Momentum* ys gewyss
 15 stow þære sunnan on heofenum. Þonne he byð feowertig
 siðon gegaderod, þonne gefylleð he ane tid; 7 he ys
 gecweden for þæra tungla hwæt nysse *momentum*, þæt
 ys styrung, 7 on Lyden *a motu siderum*.

Se dæg hæfð *ostenta* án þusend 7 feower hundred 7
 20 feowertig. *Ostentum* ys se syxteoðan dæl anre tide,
 7 he hæfð on him þreohund 7 syx 7 hundseofontig
atomos.

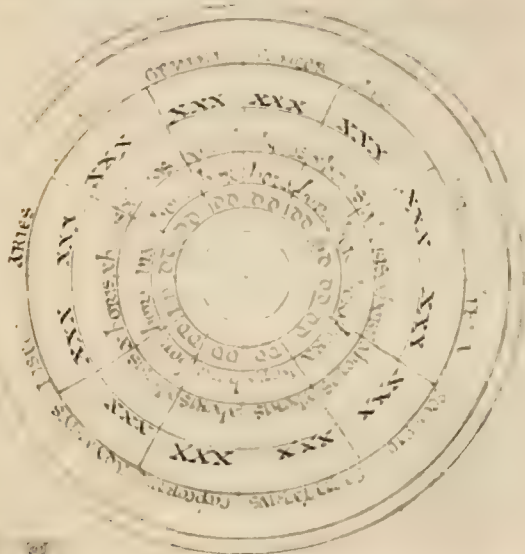
Se án dæg hæfð³ feower 7 twentig tida, 7 syx 7
 hundnigontig prica<n>⁴ 7 *minuta* twa hundred 7
 25 feowertig, 7 þreohund dælas 7 syxtig, 7 *momenta* nigon
 hundred 7 syxtig, 7 *ostenta* án þusend 7 feowertig 7
 feower hundred, 7 *atomos* [fifhund]⁵ þusend 7 feowertig [p. 119]
 þusend 7 án þusend 7 feowertig 7 feower hundred. Ic
 wéne, lá uplendisca preost, þæt þu nyte hwæt beo
 30 [*atomos*],⁶ ac ic wylle þe þises wordes gescead gecyðan.
Tomos on Grecisc on Lyden ys gereht *diuisio*, 7 on Englisc
 toðælednyss; 7 *atomos* on Grecisc on <Lyden>⁷ *indiuisio*,

¹ MS. tid.² MS. upasprungon.³ Added above the line.⁴ MS. prica.⁵ MS. fiftig.⁶ MS. amotos.⁷ MS. deest.5-8. See pp. 4 and 64 sqq. *supra*.

14-18. 'Quid est momentum? Mag. Certus lectus solis in coelo. Hoc per quadraginta vices ita emensum horam jam reddit integram. Disc. Unde dicitur momentum? Mag. A motu siderum celerrimo' (Hrabanus Maurus, op. cit. xiii).

20-22. 'Disc. Ostentum quid est? Mag. Sexagesima pars unius

sidon þa he brealtreacod. beoð up a
 sprungon. 7 feoðgar. 7 sið tīoa. oð þis
 sum sið tīou þiðt an oðg binnan
 feoðer þin tūm. swa þe hȳc bea
 a meacicoð habbað



7 þi 7i. 20 dīacū. siðne reat a meacicoð.
 7 þa þa tref tarna naman. 7 þa þi to
 bu þela oðgar. 7 þu þela tīoa seo

THE SIGNS OF THE ZODIAC AND THE LENGTH OF TIME SPENT
 BY THE SUN IN EACH SIGN



the sun remains in each sign for thirty days ten hours and a half, as it is written in Latin: *Sol moratur in unoquoque signo tricenis diebus ac denis horis et dimidia*. Twelve times thirty is three hundred and sixty. From the twelve times ten hours and twelve times the half hour there have arisen five days and six hours. Out of these six hours there grows one day in the course of four years, as we have depicted it here.

Here is marked the circle of the Zodiac, and the names of the twelve signs, and in addition, how many days and how many hours the sun remains in each sign.

We declared further back in this book that there were 'parts' in the day; we now make known to you that in the day there are nine hundred and sixty 'moments.' A 'moment' is a definite position (*lectus*) of the sun in the heavens. When it is added together forty times, then it makes up one hour; and it is called a 'moment,' that is to say 'motion,' on account of the swift motion of the heavenly bodies—in Latin, *a motu siderum*.

The day has one thousand four hundred and forty 'ostents.' An 'ostent' is the sixtieth part of an hour, and contains three hundred and seventy-six 'atoms.'

The single day has twenty-four hours, and ninety-six points, and two hundred and forty 'minutes,' and three hundred and sixty 'parts,' and nine hundred and sixty 'moments,' and one thousand four hundred and forty 'ostents' and five hundred and forty-one thousand, four hundred and forty 'atoms.' I expect, O rustic priest, that thou dost not know what an 'atom' is, but I will explain to you the meaning of this word. The Greek *τομός* is, being interpreted, in Latin *divisio*, and in English division; and the Greek *ἄτομός* is in Latin

horæ, atomos in se continens .ccclxxvi' (ibid. xii). [Cf. Steele, Computus of Roger Bacon, 299 sqq.].

23 sqq. 'Recipit autem dies naturalis .xxiii. horas, punctos .xcvi, minuta .ccxl, partes .ccclx, ostenta i cccclx, atomos dxli et cccclx' (*ibid.* xix).

28 sqq. 'Nam tomus Græce divisio dicitur, atomus vero indivisio . . . Quinque ergo species sunt atomorum, id est, atomus in corpore, atomus in sole, atomus in oratione, atomus in numero, atomus in tempore . . . Atomus in oratione est

þæt ys untódælednyss. Fif <un>todælednyssa ^{i. figure} ¹ hiw
synt : án bið on lichaman, oðer on þære sunnan, þridde
on þam gebede, þæt ys on boclicum cræfte. Se læsta
dæl on þam stæfgefege ys *littera*. Þonne we sumne dæl
5 todælað on þære spræce oððe on þam gebede, þonne
todælon we ærest þa syllabas, swylce ic þus cweðe :

O Tite tute Tati tibi tanto tyranne tulisti ; ²

i. syllaba. t. deus. in. no. mi. ne.

7 syððan þæt stæfgefeg on þam stafum. Se stæf ne
mæg beon todæled.

- 10 Eac þes *atomos* byð on þam getele, swylce ic
cweðe þam preoste þas þing to bysne : Þæt lice [p. 120]
getæl hyt mæg becuman to þam þusende, 7 gif
hyt byð todæled hyt mæg cuman to þære annysse,
þæt hyt ne mæg nan man todælan. Swylce ic þis þe
15 dó to bisne : feower 7 syxtig, gif hig beoð todæled,
þonne byð se an dæl twa 7 .xxx.^{tig.} <Todæl þa twa 7
.xxx.^{tig.}>, ³ 7 se án dæl <byð> ⁴ syxtyne. Todæl þa
syxtyne; þonne byð se an dæl eahta. Todæl þa eahta;
þonne beoð þær feower to lafe. Todæl þa feower, þonne
20 beoð þær twa to lafe. Todæl þa twa; þonne byð án to
lafe; þæt ys úntodallic. *Atomos* ys on ðære tide, þonne
þu todælst þæne dæg oððe þa tide þurh þa punctas
þæt þu cymst to swa lytlum þinge, þæt þu ne miht
natopæshwon hyt todælan, swa ys seo brachwil on þæs
25 mannes eagan; heo ys soðes *atomus* on þissum cræfte.

Nu we wyllað ymbe þa todælednyssse wurdlian.
Feowertyne todælednyssa synd on þam dæge, þa synd [p. 121]
þus genemde : *Atom[o]* ⁵ ys þæt læste getæl, þæt
rímcraeftige men oðerhwile hatað for his gehwætnysse

¹ MS. todælednyssa.

² MS. Otite tute tate tibi ran ne tulisti.

³ MS. *desunt*.

⁴ MS. *deest*.

⁵ MS. *atomes*.

minima portio, ut est littera. Cum enim partem quamlibet orationis dividis in syllabas, syllabam denuo in litteras, sola littera non habet quo solvatur (*ibid.* xi). This is based on :—

De Atomis. Atomos philosophi vocant quasdem in mundo corporum partes tam minutissimas ut nec visui pateant nec τμήν, id est sectionem, recipiant, unde et ἄτομοι dicti sunt . . . Sunt autem atomi aut in corpore, aut in tempore, aut in numero. In corpore, ut lapis. . . . In tempore vero sic intellegitur atomus. Annum, verbi gratia, dividis in menses, menses in dies, dies in

indivisio, that is to say 'undivision.' There are five types of atoms: one is corporeal, a second in the sun, a third in discourse (*oratio*), that is to say in the art of composition. The smallest portion of the syllable is a letter. When we divide any part in speech or in discourse, we divide it first of all into syllables, as for example:

'O Tite tute Tati tibi tanto tyranne tulisti'

(Ennius, *Ann.* 109);

and afterwards the syllable into letters. The letter cannot be divided.

There is also an atom in number, as for instance in this following example: One and the same number may amount to a thousand, and if it is divided it may come to unity, so that it cannot be divided by anyone, as in this example which I give you: If sixty-four is divided, then the one part is thirty-two. Divide the thirty-two, and the one part is sixteen. Divide the sixteen, then the one part is eight. Divide the eight; then there will be four left. Divide the four; then there will be two left. Divide the two; then there will be one left; that is indivisible. There is an atom in the hour, when thou dividest the day or the hour by the 'points,' so that thou comest to so small a thing that thou canst not divide it at all, like the twinkling in the human eye; it is, in fact, the atom in this art.

We will now treat of division. There are fourteen divisions in the day, which are named thus: The 'atom' is the smallest unit, which computists at other times

horas; adhuc partes horarum admittunt divisionem, quousque venias ad tantum temporis punctum et quandam momenti stillam, ut per nullam morulam produci possit: et ideo iam dividi non potest. Hæc est atomus temporis. In numeris, ut puta octo dividuntur in quattuor, rursus quattuor in duo, deinde duo in unum. Vnus autem atomus est, quia insecabilis est. Sic et littera: nam orationem dividis in verba, verba in syllabas, syllabam in litteras. Littera, pars minima, atomus est, nec dividi potest. Atomus ergo est quod dividi non potest, ut in geometria punctus. Nam ἄτομος divisio dicitur Græce, ἄτομος indivisio (Isidore, *Etym.* xiii, 2).

p. 118, 25 sqq. Cf. 'Disc. Divisiones temporis quot sunt? Mag. Quatuordecim. D. Quæ? M. Atomus, momentum, minu-

momentum, oððe *punctum*, forþan hyt ys swa lytel þæt man hyt ne mæg todælan. Oðer todælednyss hatte

momentum; þridde *minutum*; feorðe *punctus*, fífte

hora, syxte *quadrans*, seofode *dies*, eahtoðe *ebdomada*,
i. tid *feorðling* *dæg* *wucu*
monð *þryfeald gewrixl*

5 nigoða *mens*[e]s,¹ teoða *triformis uicissitudo*, endlyfta
gear
annus, twelfta *etas*, þrytteoða *seculum*, feowerteoða
mundus.

Heræfter we wyllað þas² þing mid sceortlicre race oferyrnan. *Fifhund 7 feower 7 syxtig *atomi* gewyrcað

10 an *momentum*; feower *momenta* gefyllað *minutum*, 7 twegen *minuta* 7 healf gewyrcað anne prican, 7 feower prica<n>³ gewyrceað ane tid on þære sunnan ryne, 7 syx tida wyrcað anne fyrðling, 7 feower fyrðlingas [p. 122]
wyrcað anne dæg, 7 seofon dagað ane wucan. *Ebdomada*

15 *Grece, septimana dicitur Latine. Ebdomada est septem dierum cursus, eo quod septem manes, id est septem dies, habet.* Seo wucu on Grecisc hatte *ebdomada* 7 on Lyden *septimana*. Seofon daga ryne ys seo wucu, 7 feower wucan wyrcað anne monð, 7 þry monðas wyrcað
20 þryfeald gewrixlunge þæra feower timan, þæt ys lengtenis 7 sumoris 7 hærfestis 7 wintres, þæt heora ælc hæfð þry monðas. Þas feower timan gefyllað twelf monðas. 7 feower ger gewyrcað þæt *bissextilem* gér, 7 fiftyne gear gewyrcað þone circul þe hatte *Indiction-*
25 *alem*; þ[æt]⁴ iunge preostas ne mihton næfre aredian, forþam þe <hyt>⁵ ys uneaðe cuð þam ealdum witum. Nigontyne gear wyrcað þæne circul, þe wise witan hatað *decennouenale*<m>.⁶ Eallswa cac nygontyne gear [p. 123]

¹ MS. menses. ² Added above the line in MS. ³ MS. prica.

⁴ MS. pas.

⁵ MS. deest.

⁶ MS. decennouenale.

* This passage is quoted by T. Hearne, *Langtoft's Chronicle*, II, 661 (1725).

tum, punctus, hora, quadrans, dies, hebdomada, vicissitudo tri-
formis, annus, cyclus, ætas, sæculum, mundus. Hæ autem .xiii.
divisiones temporis Isidorus in libro Etymologiarum v. et .xiii.
ostendit' (PL .xc, 653).

8 sqq. 'Capit ergo unum momentum : . . atomos . . .
dlxiv . . . Habet ergo minutum momenta quatuor . . .
Punctus autem habet minuta duo et dimidium . . . (Hora)
habet . . . punctos quatuor in solari computatione. Quarta

call a 'moment' on account of its swiftness, or a 'point,' because it is so small that it cannot be divided. The second division is called a 'moment,' the third a 'minute,' the fourth a 'point,' the fifth an hour, the sixth a 'quadrant,' the seventh a day, the eighth a week, the ninth a month, the tenth 'three-fold change in rotation,' the eleventh a year, the twelfth an age, the thirteenth *sæculum*, the fourteenth a universe (*cosmos*).

In the next place, we will briefly go over these subjects. Five hundred and sixty-four 'atoms' make a 'moment'; four 'moments' make a 'minute,' and two 'minutes' and a half make a 'point,' and four 'points' make an hour in the course of the sun, and six hours make a 'quadrant,' and four 'quadrants' make a day, and seven days a week. 'Εβδομάδα *græce*, *septimana dicitur Latine*. 'Εβδομάδα is a period of seven days. The week is called εβδομάδα in Greek, and in Latin 'septimana.' The week is a period of seven days, and four weeks make a month, and three months form the three-fold rotatory change of the four seasons, viz. spring, summer, autumn and winter, so that each of them has three months. These four seasons complete a year, and four years produce the leap-year, and fifteen years form the cycle which is called the cycle of the Indictions: this could never have been found out by young priests, seeing that it is scarcely known to old scholars. Nineteen years produce the cycle, which learned scholars call the decennovennal (*cycle*). Likewise

pars dici quadrans dicitur. (ll. 1 sqq.) Quatuor quadrantes diem integrum reddunt. Dies enim cum nocte viginti quatuor horas habet' (Hrabanus Maurus, *Liber de Computo*, xviii). 'Disc. Hebdomada quid est? Mag. Septem dierum cursus. Disc. Unde dicitur hebdomada? Mag. A septenario utique numero hebdomada nomen accepit. Nam hebdomada Græce, septimana dicitur Latine' (*ibid.* xxiv). 'Vicissitudines ergo, quasi alii tempora nominant, quatuor sunt, hiems ver, æstas, autumnus . . . Numquid ergo hæc quatuor tempora parem longitudinem habent? Mag. Habent utique, et . . . recipit unumquodque menses tres' (*ibid.* xxxiv). 'Bissexus ex quadrantis ratione per quadriennium conficitur' (*ibid.* liv). 'Quid in secundo tramite circuli decennovennalis continetur? Mag. Indictiones .xv. annorum circuitu in sua semper vestigia reduces' (*ibid.* lxvi). 'Circulum decennovennalem propter .xiv. lunas paschales Nicæna synodus instituit, eo quod ad eundem unaqueque luna per .xix. annos inerrabili cursu redeat' (*ibid.* lvii).

gefyllað þone circul þe uðwitan hatað *lunarem*. Eahta
 7 twentig gear gefyllað þæne circul þe ys genemned
solaris. *Aetas* man hæte ealne þisre worulde ryne.
Seculum man hæte ealne þæne fæc fram frymðe þisre
 5 worulde oð hyre ende, 7 *mundus* ys gehaten eall þæt
 ys betweox heofenum 7 eorðan 7 on þære sæ.

De Sole.

Be þære sunnan cweðe we þus : Ðonne heo up arist,
 þonne wyrceð heo dæg; þonne heo nyðer byð astigen,
 10 þonne bringeð heo þa niht, swa sum wita be hyre gyddode :
Nam dies est sol super terras : nox est sol sub terras.
 Se dæg hæfð þreo todælednyssa : seo forme hatte *mane*,
 þæt ys ærne merigen, 7 seo oðer ys gecweden *meridies*,
 7 seo þridde ys geciged *suppreum*, þæt ys on æfen
 15 oððe seo ytemeste tid.

[p. 124]

Nu be þære nihte uton sum þing her uparæran. Heo
 ys gesett manncynne to reste, 7 þæt þa nytenu þe þæs
 dæges leoht ne magon geþolian, þæt hig on niht heom
 mete gestrynon. Seo niht hafað seofon todælednyssa :
 20 *crepusculum* ys seo forme, þæt ys æfengloma; oðer
 ys *uesperum*, þæt ys æfen oððe hrespung; þridde
conticinium, þæt ys switima oððe salnysse tima(n)¹;
 feorðe *intempestium*, þæt ys midniht oððe un-
 worclic tima; fife *gallicinium*, þæt ys hancred;
 25 þonne sceolon góde munecas arisan 7 Gode singan;
 syxte *matutinum uel aurora*, þæt ys dægred; þonne eac
 gewuniað þa syfre Godes þegnas mid mode 7 stefne

¹ MS. timan.

p. 120, 28 sqq. 'Notandum est quod primus cycli lunaris annus
 ideo in quarto decennouennalis circuli anno incipit . . . tandem
 post .xix. annos ad eundem locum reuerititur' (*ibid.* lxxvii).

1-3. 'Nam huius gyri solaris, qui .xxviii. annis peragitur'
 (*ibid.* lxxi).

3 sqq. 'Ætas autem proprie duobus modis dicitur: aut enim
 hominis uitæ temporalis significat articulos . . .; aut mundi
 cursum, ut sint sex ætates' (*ibid.* .xcvi. Cf. Isidore, *Etym.* V,
 xxxviii).

5-6. Cf. 'Mundus est universitas omnis, quæ constat ex coelo
 et terra, quatuor elementis in speciem orbis absoluti globata,' etc.
 (Beda, *De Natura Rerum*, III).

8 sqq. 'Dies est præsentia solis, sive sol supra terras, sicut
 nox sol sub terris' (Isidore, *Etym.* V, xxx.). 'Quas subdivisiones

nineteen years also complete the cycle which scholars call the lunar (*cycle*). Twenty-eight years complete the cycle which is called the solar (*cycle*). The whole period of this world is called an age. The whole space of time from the beginning of this world until its end is called *sæculum*, and all that is in the midst of the heavens and the earth and in the sea is called the universe.

OF THE SUN.

Of the sun we speak as follows: When it rises, then it causes day, and when it has set, then it brings the night, as a certain scholar has said of it: *Nam dies est sol super terras: nox est sol sub terris*. The day has three divisions. The first is called *mane*, that is early morning, and the second is called noon-day, and the third is termed *suprema*, that is 'in the evening' or the latest hour.

Now let us here introduce something concerning the night. It has been ordained as a rest for mankind, and in order that the animals which cannot bear the light of day may procure food for themselves by night. The night has seven divisions: the first is *crepusculum*, that is twilight; the second is *vesper*, that is evening or dusk; the third *conticinium*, that is the time of silence or the time of darkness; the fourth *intempestium*, that is midnight or the time unsuitable for work; the fifth *gallicinium*, that is cock-crow, (then shall all good monks rise and sing unto God); the sixth *matutinum* or *aurora*, that is dawn, (then also are the chaste servants of God wont to praise God with heart

dies vulgaris . . . habet? M. Tres. D. Quas? M. mane, meridiem et supremum, etc.' (Hrabanus Maurus, l.c. xx. Cf. Isidore, *De Natura Rerum Liber*, PL. lxxxiii, 963).

16 sqq. 'D. Ob quam causam facta est nox? M. Pro temperantia laboris humani, ut corpora requiem haberent, et ut animalibus quibusdam solem non ferentibus victum quæritandi daretur occasio. D. Noctis partes quot sunt? M. Septem. D. Quæ? M. Crepusculum, vesperum, intempestum, gallicinium, matutinum, diluculum' (Hrabanus Maurus, l.c. xxi-xxii—based on Bede, *De Temporibus*, III, from Isidore, *Etyim.* V, xxxi).

25 sqq. See *Regula S. Benedicti*, §§ viii sqq.

God to wurðian 7 *Benedictus Dominus* bliðelice upahebban; seo seofode ys þære nihte todælednyss *diluculum* geciged, *þæt* ys ærne mergen betwux dægrede 7 þære [P. 125] sunnan uppgange.

- 5 Seo sunne æfre byð yrnende ymbe þas eorðan, 7 eal swa leohte heo scinð under þære eorðan on middre nihte, swa heo deð bufan eorðan on middæge. On þa healfe þe heo scinð þær byð dæg; 7 on þa healfe þe heo ne scinð þær byð niht. Æfre byð on sumere sidan
10 þære eorðan dæg, 7 on sumere sidan niht. Se dæg from pissere worulde <frymðe>¹ forestop þa niht eall oð Cristes æriste; ac syððan He þa niht gewuldrode mid His æriste, heo forestop þæne dæg. On þam dæge ys seo forme tid *prima* gehaten: on þære sceolon gemearcode
15 cnihtas geornlice to Gode clypian 7 þa syx tida bliðelice wurðian mid sealmsange Godes lóf upahebb<ende>,² swa se haliga wer Ambrosius iu dagum cwæð:

Iam lucis orto sidere.

[P. 126]

- ‘Nu we sceolon,’ cwæð se getyddosta biscop, ‘biddan
20 þone godan leohtes ordfruman eaðmodlice swyðe, *þæt* He us gescylde on dægðerlicum dædum wið hefigum synnum, *þæt* we ne gefremmon gylta ænigne, ac *þæt* þonne se dæg gewit 7 seo niht onsihð to werium mankyne sýn we clæne beforan þæs Ælmihtigan ansyne
25 þurh lichaman ures hæbbednyss, *þæt* we geearnion æt Criste sylfum ece mede 7 Hine to herianne a butan ende.’

¹ MS. *deest.*

² MS. *upahebban.*

5 sqq. ‘Proprie autem dies .xxiv. horis, id est, circuitu solis totum orbem lustrantis impletur: qui secum semper et ubique lumen diurnum circumferens, non minore ærum spatio noctu subter terras quam supra terras interdiu creditur exaltari . . . Sed si hoc dixero, vereor ne irridear et ab iis qui certissime cognoverunt, et ab iis qui possunt facillime advertere, quod eo tempore quo nox apud nos est, eas partes mundi præsentia lucis illustret, per quas sol ab occasu in ortum redit: et per hoc omnibus .xxiv. horis non deesse per circuitum gyri totius alibi diem, alibi noctem . . . Divina autem auctoritas, quæ in Genesi dies a mane usque ad mane computandos esse decrevit, eadem in Evangelio totius dici tempus a vespere inchoari . . . quia qui in exordio mundi prius lucem vocavit diem, ipse . . . noctem gloria suæ resurrectionis illustravit’ (Beda, *T.R.* v). [Cf. *Elfric, Exameron Anglice*, 236 and Wright, *op. cit.* 2.]

13 sqq. In *A Public Office of Daily and Nightly Devotion for the*

and voice, and joyfully to raise (*the hymn*) *Benedictus Dominus*). The seventh division of the night is called *diluculum*, that is early morning between daybreak and sunrise.

The sun is always running round this earth, and it shines as brightly under the earth at midnight as it does above the earth at midday. On the side where it is shining there is day, and on the side where it is not shining there is night. There is always day on the one side of the earth, and on the other side night. From the beginning of this world right on to the resurrection of Christ the day preceded the night, but after He glorified the night by His resurrection, it took precedence of the day. In the day, the first hour is called prime. At that hour baptized boys shall earnestly call unto God and gladly honour the six hours by singing psalms and extolling the praise of God, as St. Ambrose said in days of old :

‘Once more the sun is beaming bright.’

‘Now let us very humbly pray,’ said the most learned bishop, ‘the good Creator of light, that He protect us in our daily actions from grievous sins so that we may not commit any offence, but that, when the day departs and night falls upon weary mortals, we may be pure in the sight of the Almighty through the self-restraint of our body, so that we may deserve from Christ Himself an eternal recompense, and (*deserve*) to praise Him ever without end.’

Seven Hours of Prayer used in the Anglo-Saxon Church (Elstob, 1715), the first hour—*be sunnon upgange*—begins with *Deus in adiutorium meum intende, Gloria Patri*, and the hymn, *Iam lucis orto sidere*. (J. Lingard, *The History and Antiquities of the Anglo-Saxon Church*, 1858, Vol. I, 377).

19-27.

‘Iam lucis orto sidere
Deum precemur supplices
ut in diurnis actibus
nos seruet a nocentibus;
linguam refrenans temperet,
ne litis horror insonet,
uisum fouendo contegat
ne uanitates hauriat.

Sint pura cordis intima,
absistat et uecordia,
carnis terat superbiam
potus cibique parcitas;
ut cum dies abscesserit
noctemque sors reduxerit,
mundi per abstinentiam
ipsi canamus gloriam.’

(St. Ambrose. Walpole, *Early Latin Hymns*, 181).

Hwæt, þa halgan underntid arcebiscopas mid gehad-
 edum þegnum kyrtlenlice wynsumiað 7 þa æðelan munec-
 as þære tide lof mid kyrriole 7 engla lofsange gewurðiað.
 Hwæt, hig forwel oft þæt lof gelengað, þæt hig þa syxtan
 5 tid wynsumlice geglengað, wilnigiende mid þissum
 þeowdome cuman to ecum freodome.

BE ÐÆS MONÐES TIDVM.

[p. 127]

An ælpi monð æfter þære sunnan ryne hæfð seofon
 hundred tida 7 twentig, 7 twa þusend 7 eahta hundred
 10 7 hundehtatig prica<n>,¹ 7 *minuta* seofon þusend 7
 twahund, 7 *momenta* twentig þusend 7 eahta þusend
 7 eahta hundred, 7 *ostenta* þreo 7 feowertig þusenda 7
 twa hundred, 7 *atomos* ánhund þusenda 7 hundteontig
 siðon syxtig þusenda. ^{i. gesprečen} Þis sy gewurd lud be anum monðe.

15

BE ÐÆS GEARES TIDVM.

Annus solaris hæfð þreohund daga 7 fif 7 [syxtig],²
 7 twa 7 fiftig wucena, 7 twelf monðas. 7 soðlice þæt
 ger hæfð [eahta]³ þusend tida 7 seofonhund tida 7 syx 7
 syxtig, 7 fif 7 þrittig þusend prican 7 an hundred 7
 20 hundnigontig, 7 *minuta* hundehtatig þusend 7 seofon
 þusenda 7 syx hundred 7 syxtig, 7 *momenta* þreohund
 þusenda 7 fiftig 7 syx hund 7 feowertig, 7 *osten*[t]a⁴
 fifhund þusend 7 fif 7 twentig þusend 7 nigonhund 7
 syxtig, 7 *atomos* ánhund þusend 7 hundteontig siðon
 25 tyn þusend 7 nigon siðon hundteontig þusend 7 þusend
 siðon þusend 7 nigonhund þusenda 7 án 7 þrittig þusend
 7 syxtig.

¹ MS. prica.² MS. fiftig.³ MS. nigon—following Hrabanus Maurus. See p. 90 *supra*.⁴ MS. ostenda.

2 sqq. Cf. *Regula S. Benedicti*, 41, 13 (Schröer), and Hearne,
 op. cit., p. 670.

5-6. Cf. 'cui seruire regnare est.' (*Gelasian Sacramentary*,
 iii, 56), and also 'Deo parere libertas est' (Seneca, *Dial.* VII, 15).

9-14. 'Mensis .xxx. dierum habet horas .dcccxx. punctos .ii.
 dccclxxx, minuta vii. cc, ostenta, xliii. cc, atomos xvi. ccxliii. cc'
 (*TR. (Gloss), PL.* xc, 316).

16 sqq. D. *Annus ergo solaris qui cccxlv diebus et quadrante
 constat, quot horas amplectitur? M. Utique ix.dccclxvi. D.
 Quot punctos. M. xxxvci. D. Quot minuta? M. lxxxviiidclx.*

Lo, archbishops with ministers in holy orders fitly honour the holy third hour (terce), and the good monks honour the praise of that hour with the 'Kyrie Eleison' and the Angels' Song of Praise. Lo, they very often prolong the praise, so that they delightfully adorn the sixth hour in their desire by this service to come to eternal freedom.

OF THE HOURS OF THE MONTH.

A single month according to the course of the sun has seven hundred and twenty hours, and two thousand eight hundred and eighty 'points,' and seven thousand two hundred 'minutes,' and twenty-eight thousand eight hundred 'moments,' and forty-three thousand two hundred 'ostents,' and a hundred thousand and a hundred times sixty thousand 'atoms.' Let this be said concerning a (*single*) month.

OF THE HOURS OF THE YEAR.

A solar year has three hundred and sixty-five days, and fifty-two weeks, and twelve months. And the year has, in fact, eight thousand seven hundred and sixty-six hours, and thirty-five thousand one hundred and ninety 'points,' and eighty-seven thousand six hundred and sixty 'minutes,' and three hundred and fifty thousand, six hundred and forty 'moments,' and five hundred and twenty-five thousand nine hundred and sixty 'ostents,' and one million nine hundred and thirty-one thousand, and sixty 'atoms.'

D. Quot ostenta? M. dxxvdeccclx. D. Quot atomos? M. Decies novies centies centum millia et quatuor millia et deccccxxilx (Hrabanus Maurus, *Liber de Computo*, xxxvi).

[Note. 47 atoms = 1 ounce = $7\frac{1}{2}$ seconds

8 ounces = 1 ostent = 1 minute

$1\frac{1}{2}$ ostents = 1 moment = $1\frac{1}{2}$ minutes

$2\frac{2}{3}$ moments = 1 part = 4 minutes

$1\frac{1}{2}$ parts (4 moments) = 1 'minute' = 6 minutes

2 'minutes' = 1 point = 12 minutes

5 points = 1 hour = 1 hour.

Therefore 1 hr. = 5 points, 10 'minutes,' 15 parts, 40 moments, 60 ostents, 22,560 atoms (N.E.D. s.v. *atom*).

BE PÆRE SVNNAN.

Sol, þæt ys sunne, ys gecweden forþon heo ana scinð swyðust betwix eallum tunglum, ⁊ se mona ys *luna* uel *Lucina* on Lyden geciged, swa se þeodwita Virgilius 5 cwæð :

Casta, faue, Lucina.

Þa steorran synt gecweden þurh heora stede, forðon hig synd fæste on pære heofene. Þæt manega menn geseoð feallan of pære heofone swylce hyt sýn steorran,
 10 hyt beoð spearcan of þam rodere þurh þæs windes blæs, [p. 129]
 þe pænne swyðlice þa heannyssa þæs roderes [secð]¹
 mid his þodenum. Þa steorran, þe man hæť *plane*te on
 Lyden ⁊ on Grecisc <synd gecweden>² [a]po³ *tēs planes*,
 hoc est *ab errore*; ⁊ oðre hwile hig beoð on eastende
 15 pære heofone, swa sunne byð dæghwamlice; ⁊ se
 mona gelóme geondscrið þæne circul þe hatte *zodiacus*.
 Eall swa deð se steorra þe hatte *Veneris*, ⁊ eac *Mercurius*:
 þæt ylce we cweðað be þam steorran þe hatte *Martis*,
 ⁊ eac be þam þe ys *Iouis* geciged. *Saturnus* ys se
 20 yfemesta; he geyrnð his ryne binnan prittigum win-
 trum; ⁊ se oðer ys geciged *F[a]eton*⁴ oððe *Iouis*;
 twelf wintrum he geyrnð his ryne: ⁊ se þrida, þe hatte
Vesper oððe *Martis*, he gefærð his ryne binnan [twam]⁵
 wintrum. Seo sunne ys onmiddan þissum tacnum
 25 gesett, ⁊ heo geyrnð hyre ryne binnan eahta ⁊ twentig- [p. 130]
 um wintrum. Þæræfter on þam circule *Lucifer* uparist,
 þæne sume uðwitan hatað *Candidum*. He yrnð nigon

¹ MS. scēcð; the Latin original has *petens*.

² MS. *desunt*.

³ MS. *opo*.

⁴ MS. foeton.

⁵ MS. twelf.

1 sqq. 'D. Unde dicitur sol? M. Quod solus inter omnia sidera luceat... D. Unde dicitur luna? M. Luna dicitur quasi Lucina, ablata media syllaba: de qua Virgilius ait: ... Casta, fave, Lucina... D. Unde dicuntur (stellæ)? M. A stando; quia fixæ stant semper in coelo, nec cadunt. Nam quod videmus a coelo stellas quasi labi, non sunt stellæ, sed igniculi ab æthere lapsi, qui sunt dum ventus altiora petens ætherium ignem secum trahit, qui tractu suo imitatur stellas cadentes. Nam stellæ cadere non possunt... Planetæ autem solummodo non sunt fixæ... Dictæ autem planetæ apo tes planes (ἀπὸ τῆς πλάνης) id est, ab errore. Nam interdum in austrum, interdum in septentrionem, plerumque contra mundum, nonnunquam cum mundo feruntur'

OF THE SUN.

Sol, that is the sun, is so called because it shines alone most strongly amid all the heavenly bodies, and the moon is termed *luna* or *Lucina* in Latin, as the sage Virgil has said : 'Casta, faue, Lucina' (*Ecl.* 4, 10). The stars derive their name from their stability, because they are fixed in the heaven. (*For*) as to the fact that many people catch sight of what seem to be stars falling from heaven, these are sparks from the sky owing to the blast of the wind which is then violently making for the higher parts of the sky with its whirlings. The stars which are called planets in Latin and Greek, are so called ἀπὸ τῆς πλάνης, that is to say *ab errore*; and at other times they are in the eastern quarter of the heaven, as the sun is daily; and the moon frequently traverses the circle which is called the Zodiac. So likewise does the star which is called Venus, and Mercury also; the same applies to the star which is called Mars, and also to that which is termed Jupiter. Saturn is the highest; it completes its course in thirty years : and the second is called Phaethon or Jupiter; it completes its course in twelve years : and the third which is called Vesper or Mars, finishes its course in two years. The sun is set in the midst of these signs, and it completes its course in twenty-eight years. Next in the circle rises Lucifer, which some scholars call *Candidus*. It

(Hrabanus Maurus, *Liber de Computo*, xxxvii, from Isidore, *Etym.* III, lxxi. See also Bede, *De Natura Rerum*, xi).

16 sqq. Cf. 'In ambitu quippe septem coelestium orbium, primum in inferioris sphaeræ circulo luna est constituta . . . Dehinc secundo circulo Mercurii stella . . . Tertio circulo Luciferi circumvectio est, inde a gentilibus Venus ita dicta . . . Porro quinto circulo Pyrois sidus dicitur collocatum quod illi Marti assignant. Sexto Phaethontis stellam quam Iovis appellant. Iam summo coelo . . . stella Saturni est posita . . . Anni autem singularum stellarum hi sunt qui in sphaera subiecta continentur. Quibus peractis ad reversionem circuli sui iisdem signis et partibus veniunt. Nam luna octo annis fertur explere circulum, Mercurius annis .xxiii, Lucifer annis .ix, sol annis .xix., Pyrois annis xv, Phaeton annis .xii, Saturnus annis .xxx.' (Isidore, *De Natura Rerum*, xxiii), Bede gives Saturn 30, Jupiter 12, Mars 2, Sol 365½ days, Venus 347 days, etc. Bede, *De Natura Rerum*, xiii, *T.R.* viii. Hrabanus Maurus, *Liber de Computo* xxxviii. See also Macrobius, I, xviii. [*None of these agree with Byrhtferth's text*].

ger hys ryne: he ys *Veneris* gehaten: he scinð ealra steorr(en)a¹ beorhtost. *Mercurius* yrnð twentig wintra his ryne. *Luna*, þæt ys mona: he geondscrið hys ryne binnan nigontyne wintrum.

- 5 Iu dagum *Romani* ⁊ eac *Angli* gehalgedon on þisra tungla gemynde heora dagas; ⁊ þæne forman dæg hig heton *Sunnandæg*, forþan heo ys ealra tungla wlitegost; ⁊ se dæg wæs ealra daga fyrmest on heora dagum, ⁊ nu ys on urum timan, Gode lof, ealles. Þone oðerne
10 dæg hig heton *Monandæg*, forþon he ys beorhtost æfter þære sunnan. Ðæne priddan *Marte* hig getealdon, ⁊ þone feorðan *Mercurio*, ⁊ þone fiftan Ioue, [p. 131]
⁊ þone syxtan *Venere* ⁊ þone seofeðan *Saturnus*.

Hig wendon, ure ylðran, þæt hig hæfdon gast of þære
15 sunnan, ⁊ lichaman of þam monan, ⁊ andgyt of *Mercurio*, ⁊ of *Venere* lust, ⁊ blód of *Marte*, ⁊ gemetgunge of Ioue ⁊ wætan of *Saturno*. Swylc wæs hwilon ealdra witan² ungewitt: Gode lof þæt iunge þæne dwolscipe forhicgað.

- 20 Þæs *Sunnandæges* nama wæs of þære sunnan; ⁊ þæs *Monandæges* of þ[am]³ monan; ⁊ *Tiwesdæges* of *Marte*, *Iouis* sunu, þæs scyndles; ⁊ *Wodnesdæges* of *Mercurio*, *Maiu* sunu; ⁊ þunresdæg of *Ioue*, *Saturnus* sunu; ⁊ *Sæternesdæg* of *Saturno*, *Iouis* fæder. Ac se
25 árwurða biscop *Siluester* þisra daga naman awende on *feriam*; ⁊ cwæð þæt se *Sunnandæg* wære Godesdæg ⁊ <gecigde hyt>⁴ þæne forman dæg; <⁊ þone
Monandæg> *feriam secundam*, þæt byð se oðer restedæg; ⁊ ealle þa oðre he genemde swa we hig on Lyden
30 cigeað.

¹ MS. steorra.

³ MS. þæs.

² = witenā.

⁴ MS. *desunt*.

3 sqq. 'Verum gentiles cum observationem a populo Israël hebdomadis addicerent, mox hanc in laudem suorum deflexere deorum. Primam videlicet diem Soli, secundam Lunæ, tertiam Marti, quartam Mercurio, quintam Iovi, sextam Veneri, septimam Saturno . . . Hæc igitur erat stultitia gentilium, falsa ratiocinatione subnixa, qui quasi iure primam diem Soli, quia maximum est luminare, secundam lunæ, quia secundum luminare est, se consecrare putabant' (Beda, *T.R.* viii. Cf. Hrabanus Maurus, *Liber de Computo*, xxvi).

14 sqq. 'Existimabant enim se habere a Sole spiritum, a Luna corpus, a Marte fervorem, a Mercurio sapientiam et verbum, a

runs its course for nine years : it is called Venus : it shines brightest of all the stars. Mercury runs its course for twenty years. *Luna*, that is the moon, traverses its course in nineteen years.

In former days, the Romans and also the English dedicated their days in memory of these planets ; and the first day they called the day of the sun, because it is the most beautiful of all the heavenly bodies. And that day was the first of all days among their days, and is so now in our time in every way, praise be to God. The second day they called the day of the moon, because it is next in brightness to the sun. The third day they assigned to Mars, and the fourth to Mercury, and the fifth to Jupiter, the sixth to Venus, and the seventh to Saturn.

Our forefathers imagined that they got spirit from the sun, and body from the moon, and intelligence from Mercury, and sensual pleasure from Venus, and blood from Mars, and temperance from Jupiter, and humour from Saturn. Such was at one time the folly of the wise men of old : praise be to God that young people disdain the error.

The name of Sunday was from the sun ; and Monday's from the moon ; and Tuesday's from Mars, the son of Jupiter, the scamp ; and Wednesday's from Mercury, the son of Maia ; and Thursday from Jupiter, the son of Saturn ; and Saturday from Saturn, the father of Jupiter. But the reverend Bishop Sylvester altered the names of these days into *feria* (*holiday*) ; and said that Sunday was God's day and called it *feria prima* ; and Monday (*he called*) *feria secunda*, that is the second holiday ; and all the others he named as we call them in Latin.

Iove temperantiam, a Venere voluptatem, a Saturno tarditatem' * (*ibid.* viii. : So Hrabanus Maurus, *l.c.* xxvi). 'Hæc igitur erat stultitia gentilium' (*ibid.*).

* [But cf. 'a sole spiritum, a luna corpus, a Mercurio ingenium et linguam, a Venere voluptatem, a Marte sanguinem, a Iove temperantiam, a Saturno humorem' (Alcuin, *PL.* ci, 1114).]

23 sqq. 'Ferias vero habere clerus primus Papa Sylvester edocuit : . . . Et primum quidem diem . . . dominicum nuncupavit . . . Deinde secundam feriam, tertiam feriam, quartam quintam, et sextam' (Beda, *TR.* viii).

An steorra ys genemned *cometa*. Þonne he ætywð, þonne getacnað he hungor oððe cwealm oððe gefeoht oððe tostencednyss þæs eardes oððe egeslice windas.

Manega þing we mihton of þeodwitena gesetnysse
 5 herto geicean; ac forþan þe we witon þæt þas þing
 þincað clericum ⁊ uplendiscum preostum genoh mænig-
 fealde, nu wille we ure spræce awendan to þam iungum
 munecum þe heora cildhad habbað abisgod on cræftigum
 bocum. Swylce ic of manegum feawa hrepige: hig
 10 habbað ascrutnod *Serium* ⁊ *Priscianum*, ⁊ þurhsmogun
Catus cwydas þæs calwan esnes, ⁊ Bedan gesetnysse
 þæs arwurðan boceres. Nu pyrst heom þearle swyðe
 to þissum cræfte, þæsðe we wenað. Nu we heora willan
 cunnon, we þenceað heom þæne burnan to ætywanne, [p. 133]
 15 þe hig magon halwendne tige of drincan, ⁊ eac oðrum
 fægere lare ⁊ lafe forlætan.

We gesetton on þissum *enchiridion*, þæt ys *manualis*
 on Lyden ⁊ handbóc on Englisc, manega þing ymbe
 gerimercraft, forþon we woldon þæt iunge men mihton
 20 þe leohtlicor þæt Lyden ongitan ⁊ wið ealde preostas
 ymbe þas þing þe rumlicor sprecan, ⁊ we woldon þæt
 þas word heom wurdon cuðe, forþon hig synd mid
 myclum geswince mancynne geswutelode.

Heræfter we þencað iunge mynstermen to gegretanne
 25 ⁊ mid twyfealdum este gefrefrian, þæt synt mid þam
Easterlicum gerenum, ⁊ mid eallum þam þingum þe
 behefuste synt þæto to witanne ægðer ge on circulum
 ge on twelf bredun, þe þa þeodwitan þæto amearcodon. [p. 134]

We byddað þa boceras ⁊ þa getyðde weras, þe þas þing
 30 fulfremedlice cunnon, þæt heom hefelice ne þince¹
 þas þing þe we medomlice iungum cnihtum gesettað ⁊
 sendað. We habbað on gastlicum gewritum oft gehýfred,
 þæt us ys beboden þæt we lufian urne Drihten, ⁊ ure

¹ MS. þince.

1-3. 'Cometæ sunt stellæ flammis crinitæ, repente nascentes, regni mutationem, aut pestilentiam, aut bella, vel ventos, æstusve portendentes' (Beda, *De Natura Rerum*, xxiv, from Isidore, *Etym.* III, lxxi. Cf. Hrabanus Maurus, *Liber de Computo*, lii).

14-17. For the figure, compare Alfred's conclusion to the *Cura Pastoralis*, and the Prologue to *Bishop Wærferth's Version of the Dialogues of Gregory the Great*—'Her onginneð se æresða stream

There is a star called comet. When it appears, it betokens famine or pestilence or war or the destruction of the earth or fearful storms.

We could add many things here from the writings of men of learning; but forasmuch as we know that these things seem sufficiently complex to clerks and rustic priests, we will now direct our words to the young monks, who have occupied their childhood with scientific books. To touch on a few out of many—they have analysed Sergius and Priscian, and gone carefully through the *Distichs* of Cato, the bald man, and the writings of Beda, the venerable scholar. Now they have, as we suppose, an exceedingly deep thirst for this science. Now that we know their desire, it is our intention to show them the brook from which they can drink a salutary draught and also leave a fair heritage of learning to others.

We have set down in this *enchiridion*, that is *manualis* in Latin and manual in English, many things about the computus, because we wished that young men should be able the more easily to understand the Latin and speak with greater freedom to old priests about these things, and we wished that these words should become familiar to them, because they have been explained to mankind with great toil.

In the next place, we intend to address the young pupils of the monastery, and console them with a twofold gracious gift, namely with the Easter mysteries, and with all those things which are most necessary to know as well, both in the cycles and in the twelve tables which learned men have designed for this purpose. We implore scholars and educated men, who know these things perfectly, not to be annoyed with these things which in our imperfect fashion we set down and serve up to young boys. We have often heard, that it is commanded us in the sacred writings to love our Lord, and our

pære clænan 7 hlutan burnan purh pone halegan breosð ures fæder 7 larheowes þæs apostolican papan sanctus Gregorius up aspringan ond forþ yrnan,' etc. (Ed. Hecht, p. 2). The figure is probably suggested by the Prologue to the *Moralia* of Gregory.

nextan swa swa us sylfe; forþon we doð þas þing 7 na for ydelum gylpe. *Valete, patres dignissimi et filii ecclesie karissimi.*

Spiritus alme, ueni! <sine te> non diceris umquam;

5 Munera da lingue, <qui das in munere linguas>.¹

INCIPIT TERTIA PARS.

Pasca ys Ebreisc nama, 7 he getacnað oferfæreld. God Ælnightig ferde on Egiptena lande hi sleande 7 alysende Israela bearn. Hyt ys gerædd *pæt* Moyses 10 lærde *pæt* folc þurh Godes bebod, 7 þus wordum mælde: [p. 135] 'Þes monð ys se forma monð on þæs gearæs monðum. On þam teoðan dæge þisses monðes, nime æghwylc hiwraeden of ælcum huse án lamb, 7 gif þær beon læs manna þonne *pæt* lamb mæge fretan, þonne nyme he 15 hys neahgebúr, þe him gehendost sý, *pæt* he mæge *pæt* lamb clænlice fretan. Hyt sceal beon hwites hiwes oððe butan womme <hécyne>,² 7 anes gearæs eald. Æfter þam ylean gewunan, nymað *pæt* [tyccen],³ 7 healdað hyt *pæt* se mona beo feowertyne nihta eald, 7 offrige hyt syððan 20 eall seo menio Israela bearn <a>⁴ on æfen, 7 nimon of þam blóde, 7 dó on ægðrum gedyrum 7 on þam oferslege, þær hig *pæt* lamb inne eton: 7 on þære nihte eton hig *pæt* flæsc, 7 *pæt* beo gebræd on fyre: 7 eton hig þeorne hlaf mid grenum lactucum. Ne ete ge hreaw *pæt* lamb, [p. 136] 25 ne gesoden on wætere, ac on fyre gebræd; *pæt* heafod mid þam fotum 7 *pæt* inneweard forswelgað, 7 ne tobrece ge nán bân, 7 ne belæfe þær nan þing oð ærne merigen. Gif þær hwæt beo to lafe, *pæt* ge forbærnon. Ete ge þus *pæt* lamb: ymbgyrdað eowre lendena, 7 habbað

¹ MS., in red, spiritus alme ueni quo non diceris umquam munera da lingue .ii. [See p. 150 *infra*].

² MS. deest.

³ MS. hécyne (wrongly transferred from preceding line), with tyccen in a later hand in the margin.

⁴ MS. bearn.

4-5. *Aratoris de Actibus Apostolorum Lib. I. 226-7.* Migne, PL. lxxviii. 115-116. See p. 152 *infra*.

10 sqq. 'Dixit quoque Dominus ad Moysen et Aaron, in terra Egypti: Mensis iste, vobis principium mensium: primus erit in mensibus anni . . . Decima die mensis huius tollat unusquisque agnum per familias et domos suas. Sin autem minor est numerus ut sufficere possit ad vescendum agnum, assumet vicinum suum qui iunctus est domui suæ, iuxta numerum animarum quæ sufficere possunt ad esum agni. Erit autem agnus absque macula, masculus, anniculus: iuxta quem ritum tolletis

neighbours as ourselves. This is why we do these things, and not for empty boasting. Farewell, most worthy fathers and dearest sons of the Church.

Come Holy Ghost, without Thy aid
Thy praise will never be displayed :
Do Thou the gift of speech bestow,
To whom the gift of tongues we owe.

PART III.

Pascha is a Hebrew word, and it denotes passover. God Almighty 'passed' into the land of the Egyptians, slaying them and releasing the children of Israel. We read that Moses taught the people by the command of God, and spoke the following words : ' This month is the first month among the months of the year. In the tenth day of this month, let each household take from each house a lamb, and if there be too few to eat the lamb, then let him take his neighbour, who is next unto him, that he may eat the lamb wholly. It shall be of white colour, or a kid without blemish, and one year old. After the same manner take the kid, and keep it until the fourteenth day of the moon, and afterwards the whole assembly of the children of Israel shall sacrifice it at even, and they shall take of the blood and put it on the two side-posts and on the lintel (*of the houses*) wherein they shall eat the lamb : and they shall eat the flesh in that night, and it shall be roast with fire. And they shall eat unleavened bread with green lettuces. Eat not the lamb raw, nor sodden in water, but roast with fire; ye shall eat up the head with the feet, and the inwards, and ye shall break no bone, and there shall nothing of it remain until the morning. If aught remain, ye shall burn it up. And thus shall ye eat the lamb : ye shall gird your loins,

et hœdum. Et servabitis eum usque ad quartam decimam diem mensis huius : immolabitque eum universa multitudo filiorum Israel ad vespem. Et sument de sanguine eius, ac ponent super utrumque postem, et in superliminaribus domorum, in quibus comedent illum. Et edent carnes nocte illa assas igni, et azymos panes cum lactucis agrestibus. Non comedetis ex eo crudum quid, nec coctum aqua, sed tantum assum igni : caput cum pedibus eius et intestinis vorabitis. Nec remanebit quidquam ex eo usque mane ; si quid residuum fuerit, igne comburetis. Sic autem comedetis illum : Renes vestros accingetis, et calcea-

eowre scos on eowrum fotum, 7 stafas on eowrum handum; 7 etað ofestlice: *est enim Phase, id est transitus, Domini*: hyt ys witodlice Godes færeld.'

Nu we þas þing habbað sceortlice gebreued æfter þære 5 ealdan ægesetnysse, hyt ys mycel þearf þæt we hig smeallice apinsion æfter þam dihte, þe þa fulfremede trahtneras purh þæs Halgan Gastes gife hyt asmeadon.

Vton nu, la arwurðan gebroðro, us gegearwian þis lamb to etanne. We synt Abrahames bearn, 7 eac Israeles, 10 his sunu sunu, bearn we synt getealde. Israel ys gereht on Lyden *uidens Deum*, 7 on Englisc 'God geseonde.' Þæt gewrit cwyð þæt man sceal witan mid fullum gesceade hwær beo þæt angin þæs forman monðes, þæt ys on Lyden *prima incensio lune Pascalis*. Ælc 15 preost sceal witan þæt æfter .viii. id. Martius, locahwær beo se mona niwe, þæt he gebyrað to þære Easterlican tide; 7 þæt he mot understandan mid deoplicum móde, þæt he gyme æfter .xii. kl. Aprelis hwær beo se mona feowertyne nihta cald, 7 wite eac þæt he byð þæt 20 gemære þæs termenes Pasche. Gyf he byð on Sunnandæg luna .xiii, þænne anbydie we þæt se oðer Sunnandæg cymð; gif he byð on Þunresdæg, þonne do we þæt ylce. Se Easterlica freolsdæg ne mæg næfre beon ær .xi.^{ma} kl. Aprelis, ne lator þonne .vii. kl. Mai.

25 Ðæs forman monðes angin ys to witanne fram .viii. id. Martii oð nonas Aprelis, 7 se *terminus*, þæt ys .xiii. luna, ys to ascrutnianne fram .xii. kl. Aprelis, þæt ys, fram þære emnihte, þe on Lyden *equinoctium* genemned <ys>.¹ Heo ys *uernale* gehaten, þæt ys seo lengtenlice 30 emniht. Se Easterlica freolsdæg ys to secanne fram

¹ MS. *deest*.

menta habebitis in pedibus, tenentes baculos in manibus, et comedetis festinanter: est enim Phase (id est transitus) Domini' (*Exod.* xii, 1-11).

10-12. Aug. *De Ciuitate Dei*, xvi, 39—'Interpretatur autem Israel, Videns Deum: quod erit in fine praeium omnium sanctorum.' Beda, *Com. in Gen.* ii, 23, based on Jerome, *Liber de Nominibus Hebraicis*.

13 sqq. Cf. Beda, *TR.* lix-lxiii.

19 sqq. Cf. 'Cuius exordium mensis hac regula debet observari, ut nunquam luna paschæ xiv vernalis præcedat æquinoctium, sed vel in ipso æquinoctio, hoc est xii Calendarum Aprilium die, vel eo transgresso legitima procedat. Unde fit, ut ab octavo Iduum Martiarum, usque in Nonarum Aprilium diem lunaris

and have shoes on your feet, and staves in your hands ; and ye shall eat it in haste : *est enim Phase, id est transitus, Domini* : verily it is the Lord's passover.'

Now that we have briefly summarised these things according to the Old Testament, it is very necessary that we should thoughtfully consider them in accordance with the treatment which fully trained expositors have devised by the grace of the Holy Ghost.

Let us now, O reverend brethren, prepare ourselves to eat this lamb. We are the children of Abraham, and likewise we are accounted the children of Israel, his son's son. Israel is, being interpreted, in Latin *uidens Deum*, and in English 'seeing God.' The writing says, that we must know with perfect accuracy where the beginning of the first month is—that is in Latin *prima incensio lune Paschalis* ('the first illumination of the Easter moon'). Every priest ought to know that after the 8th March, whenever the moon is new, that it belongs to Eastertide ; and this he must understand with thoughtful mind, that he should note after the 21st March, when the moon is fourteen days old (i.e. *full*), and know also that it is the limit of the terminus of Easter. If the fourteenth day of the moon is on Sunday, then we shall wait until the second Sunday comes ; if it is on Thursday, then we shall do the same. The Easter festival can never fall earlier than the 22nd March, nor later than the 25th April.

The beginning of the first month is to be observed from the 8th March to the 5th April, and the terminus that is the fourteenth day of the moon, is to be sought out from the 21st March, that is to say from the equinox, which is called *aequinoctium* in Latin. It is termed *uernale*, that is to say the spring equinox. The day of the

anni sint quærenda primordia. Ipsa autem luna decima quarta, cum primum xii Calendas Aprilis, cum novissime xiv Calendas Maias occurrendo, diem festi paschalis ab xi Calendas Aprilis, usque in vii Calendas Maias faciat inquirendum' (Beda, *T.R.* xlv).

25 sqq. Cf. 'nos Ægyptiam calculandi disciplinam . . . omnibus sequendam novimus, initium videlicet primi mensis ab viii Iduum Martiarum usque in Nonarum Aprilium diem . . . Porro diem Paschæ dominicum ab xi Calendarum Aprilium usque in vii Calendarum Maiarum : et hoc in luna xv usque ad xxi esse quærendum' (Beda, *T.R.* li). [See C. Plummer, *Bædæ Opera Historica*, II, 348 sqq.].

.xi. kl. Aprelis eall oð .vii. kl. Mai. Þæs Easterlican dægæs mona, he ne mæg beon læssa, þæt ys geongra, þonne .xv. ne yldra þonne .xxi. Ðas feower þing synt preostum to witanne, forþon þes weg ys kynelic, 7 he 5 nys na wyrðe þæt man fram him gecyrre naðer ne on þa wynstran healfe ne on þa swyðran.

Iu-dagum se wurðfulla biscop Theophilus, Alexandrige mægðe, wrát ænne pistol, 7 asende hine þam yldran Theodosio casere, þus cweðende:—

- 10 'Hyt gedafenað, lá wynsuma hlaford, gif *quarta-* [p. 139]
decima luna, þæt ys se *terminus*, byð on Sunnandæg, þæt we anbidion mid þam Easterlican dæge þæt se oðer Sunnandæg cume eallum Cristenum folce to blisse, swa hyt getimað on þam eahtoðan geare, þonne se termen 15 byð:

quattuordene cubant in quadris.'

- Seo ræding cwyð þæt we sceolon niman þæt lamb þonne se mona beo tyn nihta eald, 7 na þænne his leoht beo ærest on weaxunge oððe up asprungen, ac þonne he 20 beo full 7 his leoma ealne middaneard oferscine. Þæs lambes flæsc we ne sceolon etan ofereall, ac on anum huse, þæt ys on cyrican we sceolon ures Drihtnes lichaman 7 blód mid myclum geleafan abyrgan. Þa þe butan geleafan þærto gað, hig ne picgeað þæs lambes 25 flæsc, þe soð Crist ys, ac þæs dracan, þe wæs geseald [p. 140]
þam blacan¹ folce to mete, þæt ys þam synfullum. Hyt cwyð þæt man sceal dón þæt ylce ymbe þæt tyccen. Se ðe hine sylfne þurh Godes mihta geclēnsað, he ytt þæs lambes flæsc; 7 þam synfullum byð þæt tyccen 30 ofslagen to picgeanne, 7 gif he fullice gecyrð, on þam oðrum monðe he mæg wyrcean Cristes Eastron 7 etan, swa se apostol cwyð, *azima*, þæt ys þeorfhlaf, mid syfernysse 7 soðfæstnysse. Lá mynsterman, wylt þu

¹ MS. blácan.

6. 'ne declines ab ea ad dexteram vel ad sinistram' (*Liber Iosue*, i. 7).

7 sqq. 'Quos inter alios fidei . . . defensores, etiam beatus Theophilus Alexandrinæ antistes ecclesiæ manifesta ratione devincit, scribens imperatori Theodosio maiori: . . . convenit itaque diligenter advertere, ut quoties decimaquarta luna in dominicum incurrit diem, in sequentem septimanam paschalem diem potius differamus' (Beda, *TR*. lix).

Easter festival is to be sought from the 22nd March right on to the 25th April. The moon of Easter Day cannot be less, that is to say younger, than fifteen nor older than twenty-one (*days*). These four things ought to be carefully noted by priests, for this is a royal road, and it is not fitting that we should deviate from it either to the left hand or to the right.

In olden days, the reverend bishop Theophilus of the country of Alexandria wrote a letter, and sent it to the emperor Theodosius the Elder, in the following terms:—

‘It is fitting, O gracious lord, if the fourteenth day of the moon, that is, the Easter terminus, is on Sunday, that we wait with the Easter Day until the second Sunday come to the delight of all Christian people, as happens in the eighth year (*of the cycle*), when the terminus is :

“quattuordene cubant in quadris.”’

The lesson says that we must take the lamb when the moon is ten days old, and not when its light has first begun to increase, or when it has first risen, but when it is full and its light is shining over the whole earth. We must not eat the flesh of the lamb everywhere, but in one house, that is to say we must eat the body and blood of our Lord in church with great faith. Those who go thereto without faith receive not the flesh of the lamb, which is very Christ, but (*the flesh*) of the dragon, which was given as food for black people, that is to say for sinners. It says that the same is to be done with the kid. He who cleanses himself by the power of God eats the flesh of the lamb; and the kid is slain for sinners to receive, and if he (*the sinner*) is completely converted, in the second month he may keep Christ's Easter, and eat *azyma*, as the apostle says, that is unleavened bread, in sobriety and faith. Wilt thou know, O monk,

14–16. See Hrabanus Maurus, *Liber de Computo*, lxxxiv, and pp. 154–5 *infra*. 25–6. Cf. 1 *Cor.* xi, 29, *John*, xiii, 27, and S. Augustine, *Com. in S. Ioh.* c. vi

30 sqq. Compare S. Gregory, XL, *Hom. in Evang.*, II, xxii, PL. cxviii.

32 sqq. ‘Etenim pascha nostrum immolatus est Christus. Itaque epulemur, non in fermento veteri, neque in fermento malitiæ et nequitiae: sed in azymis sinceritatis et veritatis’ (1 *Cor.* i. v, 7–8. Quoted by Bede, *TR.* lxiii).

- witan hwæt þis tacnað? Sprec þæt soð sy 7 syfre beo 7 þæt þe fremige, þonne ytst ðu *azima*, þæt ys hwit hlaf þære sifernysse 7 þære soðfæstnysse. Ne wanda þu for þam welian þe ma þe for þam wrec-
 5 can; peah he sý rice, peah he sy æðelboren, gif he agylte, prea hine; þonne ytst ðu þine Eastru<n> ¹ mid *grenum lactucum* mid biternysse. Þæt wát eall ceorlisc folc þæt grene *lactucas* beoð bitere, swa synt þa rican [p. 141] men to preagenne. We sceolon etan þæs ² lambes
 10 heafod 7 his fét 7 þa smalan þearmas; þæt ys þæt we sceolon gelyfan þæt God Ælmihtig wæs áá 7 ys 7 æfre byð; swa Iohannes cwyð: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum*. Her-æfter uton dón, swa us beboden ys: ymbgyrde we ure
 15 lenda mid clænnysse, 7 beon ure fet gesceode mid þære sybbe bodunge, 7 ure stafas sýn on urum handum to sleanne þa wyrmas, 7 eac þa næddran, gif hig wyð us wyllað winnan oððe us derian. Hwæt synt þa wyrmas buton lyðre men 7 geflitgeorne 7 Godes fynd 7 heora
 20 agenra sawla forwyrd? Hwæt seo ræding cwyð wel gehende þam ende, hyt ys to gymanne: *Comeditis festinantes*. Heo lærð þæt we efstende eton. Vndergytað ge iunge 7 eac ealde þæt eow myngað þis gewrit cweðende [p. 142] *festinantes*, þæt ys efstende. Efstende we sceolon etan
 25 ure Easterlican blisse 7 ofstlice we sceolon, 7 eac cafsice, Godes bebodu healdan 7 gefyllan. We witon þæt we magon 7 moton todæg wel dón; ac we nyton hwæðer we moton to morgen. Forþon we sceolon efestan þas Easterlican þing to asmeagenne 7 to gehealdanne, þæt
 30 we magon cuman to þam Easterlican dæge þe áá byð mid fullum glædsceipe 7 wynsumnysse 7 ecere blisse.

¹ MS. eastru.² Corrected from þæt in MS

8-13. 'De quo recte subiungitur: Caput cum pedibus et intestinis vorabit (Exod. xii. 9), quia Redemptor noster est a et ω, Deus videlicet ante sæcula, et homo in fine sæculorum . . . Caput ergo agni vorare, est vestigia humanitatis eius amando et imitando perquirere' (Gregory, *XL Hom. in Evang.* II, xxii).
 14-15. 'Quid in renibus nisi delectatio carnis accipitur?' (*ibid.*).

14-16. 'State ergo succincti lumbos vestros in veritate . . . et calceati pedes in præparatione evangelii pacis' (*Ephes.* vi. 14-15).

what this signifies? Speak that which is true and sober and that which will profit thee, then thou wilt eat *azyma*, that is the white bread of sobriety and truth. Stand in no greater awe of the wealthy man than of the miserable man; even though he be powerful, though he be of noble birth, if he transgress, rebuke him; then thou wilt eat thy Easter with green lettuce with bitterness. All rustics know this, that green lettuces are bitter, even as mighty men are (*bitter*) to rebuke. We are to eat the head of the lamb and its feet and the small entrails; that is to say, we are to believe that God Almighty has always been, and is, and ever shall be; as John says: 'In the beginning was the Word, and the Word was with God, and the Word was God.' Next, let us do as we are commanded: let us gird our loins with chastity, and let our feet be shod with the preaching of peace, and let our staves be in our hands to strike the dragons, and serpents also, if they desire to fight against us or to injure us. What are the dragons but people who are evil and contentious and enemies of God, and the ruin of their own souls? What the lesson says very near the end, is to be noted: 'Ye shall eat it in haste.' It instructs us to eat it in haste. Notice, ye young men, and old ones as well, that this scripture admonishes you, with the word *festinantes*, that is to say hastening. We must eat our Easter joy in haste, and we must observe and fulfil God's commands speedily and also boldly. We know that it is possible and permissible for us to act well to-day; but we know not whether it will be permitted us (*to do so*) to-morrow. We must, therefore, make haste to study these things connected with Easter, that we may be able to come to the Easter Day which abideth for ever, with perfect gladness and delight and eternal bliss.

We are here bidden to eat lettuces and leeks and

23 sqq. 'Notate, charissimi fratres, notate quod dicitur, *festinantes*. Mandata Dei, mysteria Redemptoris, coelestis patriæ gaudia cum festinatione cognoscite, et præcepta vitæ cum festinatione implere, curate. Quia enim adhuc hodie licet bene agere scimus, utrum cras liceat ignormamus. Festinantes ergo pascha comedite, id est ad solemnitatem patriæ coelestis anhelate' (Gregory, *XL Hom. in Evang.*, II, xxii).

Her us ys geboden, *pæt* we eton lactucas 7 þa syngrene
 7 *azimos panes*, *pæt* synt peorfe hlafas. Se ytt peorfe
 hlaf, þe rihte weorc begæð butan idelum gylpe, 7 mild-
 heorte beboda deð butan þære [synne] ¹ gemengednysse. [p. 143]
 5 Þeos foresprece ne ræding cwyð: *Non comeditis ex eo*
crudum quid nec coctum aqua: 'Ne ete ge nan ping
 hreaw of him, *pæt* ys of þam lambe, ne gesoden on
 wætere.' Ælc þæra þe wyle þa Easterlican blisse
 mærsian, ne sceal he naðer ne þæs lambes flæsc hreaw
 10 etan ne gesoden, ac gebræd; *pæt* ys *pæt* he ne sceal
 purh menniscnysse wisdom purhscridan þa halgan
 flæscennysse ures Drihtnes, ne on Him gelyfan, swylce
 He sy anfeald man, buton His godcundnysse; ac we
 sceolon gelyfan *pæt* He ys soð man 7 soðlice soð God on
 15 þære Þrynnysse, *pæt* ys *Pater et Filius et Spiritus Sanctus*.
 Se Fæder 7 se Sunu 7 se Halga Gast ys án God on ecre
 Þrynnysse 7 on soðre Annysse.

Nu we habbað medomlice þas ping gehrepod, hyt [p. 144]
 pingð us gefædlic ping *pæt* we rúmlicor þas gerenu
 20 atrahtnion. Ærest man asmeað þæs huses stede, 7
 eac man *pæt* timber beheawð, 7 þa syllan fægere gefegð
 7 þa beamas gelegð 7 þa ræftras to þære fyrste gefæstnað
 7 mid cantlum underwriðað, 7 syððan *pæt* hus wynsum-
 lice gefrætwað. Þas ping we cweðað ymbe þære Easter-
 25 lican tide, þe we þencað mid soðre race geglangan.
 Hwæt, seo clæne beo forwel oft wide 7 síde fægere
 blosmen gegrét swa lange, *pæt* hyre þa ruwan peoh
 wurðað swyðe gehefegode; 7 hig grimme windas
 gemetað 7 þa wreccan geswencað, *pæt* heo earfoðlice

¹ MS. sunnan.

1 sqq. 'Panes quippe sine fermento comedit, qui recta opera sine corruptione vanæ gloriæ exercet, qui mandata misericordiæ sine admistione peccati exhibet . . . Quid crudæ agni carnes nisi inconsideratam ac sine reverentia cogitationis relictam illius humanitatem significant? Omne enim quod subtiliter cogitamus quasi mente coquimus. Sed agni caro nec cruda edenda est, nec aqua cocta, quia Redemptor noster nec purus homo æstimandus est, neque per humanam sapientiam qualiter incarnari Deus potuit cogitandus. Omnis enim qui Redemptorem nostrum purum hominem credit, quid iste aliud quam agni carnes crudas comedit, quas videlicet coquere per divinitatis eius intelligentiam noluit . . . Qui ergo Paschalis gaudii solemnitatem celebrare desiderat, agnum nec aqua coquat, nec crudum comedat, ut neque per humanam sapientiam profunditatem illius

azymos panes, that is to say unleavened bread. He eats unleavened bread, who does righteous deeds without empty boasting, and performs the merciful commandments without taint of sin. This aforementioned lesson says: *Non comedetis ex eo crudum quid nec coctum aqua*: 'Ye shall not eat any of it (that is, of the lamb) raw nor sodden in water.' Everyone who desires to celebrate the Easter joy must neither eat the flesh of the lamb raw nor sodden, but roast; that is he must neither pry into the holy incarnation of our Lord with human wisdom, nor believe on Him as if He were merely man without His divine nature; but we must believe that He is very man and in truth very God in the Trinity, that is to say Father, Son and Holy Ghost. The Father, the Son, and the Holy Ghost is one God in eternal Trinity and in true Unity.

Now that we have imperfectly touched upon these subjects, it seems to us proper to discuss these mysteries at greater length. We first of all survey the site of the house, and also hew the timber into shape, and neatly fit together the sills, and lay down the beams, and fasten the rafters to the roof, and support it with buttresses, and afterwards delightfully adorn the house. These things we say with reference to Eastertide, which we intend to adorn with a true exposition. Behold, the chaste bee very often visits far and wide the beautiful flowers for so long that her rough thighs become heavily burdened; and fierce winds meet her and vex the poor thing, so that she can scarcely reach home. When she has ascended her throne in this

incarnationis penetrare appetat, neque in eum tanquam in hominem purum credat (Gregory, *XL Hom. in Evang.* xxii, § 1524, *PL.* cxviii).

25 sqq. Byrhtferth elsewhere uses the figure of the bee: 'sicuti catissima apis, que sacre ecclesie tyrum portendit, que aluearia non tantum de purpureis arborum maluarumque floribus replere contendit, sed et salicularum genestarumque necnon caltarum solertissime flores suavi rostro decerpit, quatinus queat melliferum sucum, qui exuperat omnem dulcedinem, recondere' (*Proemium Brihtferthi, Ramesiensis cenobii monachi, super Bedam 'De Temporibus,' p. 244, infra. Aldhelmi Opera* (Ed. Ehwald), 231/13). Levison, *Vitae S. Bonifatii*, p. 22. [For an interesting note on the history of the figure see the late W. H. Stevenson's *Asser's Life of King Alfred*, pp. 302-3].

cyððe gegrapað. Syððan heo dollice hyre cynesetl gestihð, heo wyrð glædlice on hyre heortan tobæd, *pæt* heo ne murnð leoflic leoð to drymanne.

Swa gedafenað esnum þam orpedan, þonne he gód [p. 145]
 5 weorc ongynd, *pæt* he *pæt* geornlice beswince, peah hine deofol mid his lymum wylle gedreccan, 7 mid bárspere beotige to ofsticianne. Selust huru pinga, lá brøðer min, ys to witanne, swa we herbufan gepricodon, hwær se forman monð cume to mankynne, 7 æfter
 10 þære emnihte *pæt* þu gýme mid gleawscipe þæs monan ylde 7 þære þridan wucan on þam monðe 7 þæs Sunnandæges æfter feowertynum nihtum ealdum monan, 7 *pæt* se mona ne beo on Easter-dæg na geongra þonne fiftyne niht, ne yldra þonne án 7 twentig. Theophilus
 15 hæfð gesett *pæt* on .xiii. *lunam* wæs se Hælend belæwed, 7 on .xv. *luna* ahangen, 7 þy þryddan dæge He arás of deaðe.

Heræfter synt amearkode þa feower gesceadwisnyssa ¹ [p. 146]
 ymbe þæne forman monð, 7 ymbe þæne termen, *pæt*
 20 ys *luna* .xiii. 7 ymbe þæne Easter-Dæg, 7 þæs dæges monan (*Plate*).

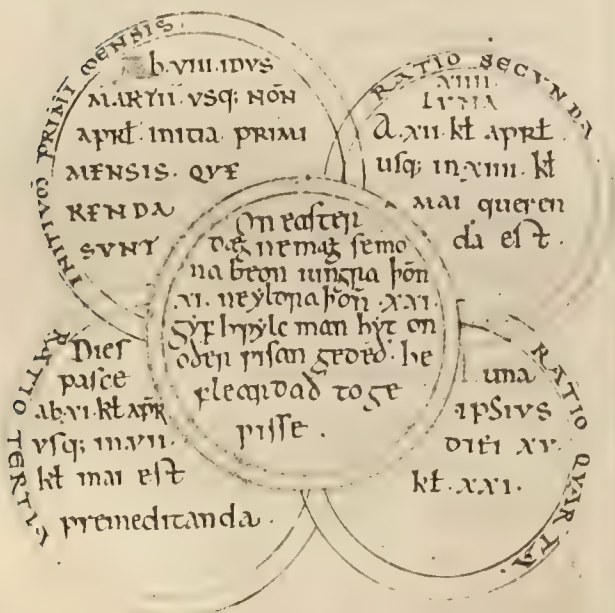
Se mona on *Septuagessima* ne mæg beon læssa þonne [p. 147]
 endlufon nihta eald, ne mara þonne seofontyne nihta eald. Se mona on lengtene ne mæg beon iungra þonne
 25 þreora nihta eald, ne yldra þonne nigon nihta. Se mona on Easter-dæg ne mæg beon iungra þonne fiftyne nihta, ne yldra þonne án 7 .xx.^{tg}. Se mona on Gangdagum ne mæg beon iungra þonne án 7 twentig, ne yldra þonne nigon 7 .xx.^{tg}. Se mona on Pentecosten ne mæg beon
 30 iungra þonne fif nihta, ne yldra þonne endlufon. Easter-dæg ne mæg beon næfre ær .xi. kl. *Aprēlis*, ne æfter .vii. kl. Mai. Gangdagas ne magon næfre beon ær .v. kl. Mai, ne æfter ^{pridie} .ii. kl. Iunii. Pentecosten ne mæg

¹ i has been substituted for the first y in the MS.

6 sqq. * nam cum in Veteri Testamento tribus argumentorum indicis paschale tempus sit observari præceptum, videlicet ut post æquinoctium, ut mense primo, ut tertia eius septimana, id est, a vespera decimæ quartæ lunæ, quod est initium decimæ quintæ, usque in vesperum, id est terminum vigesimæ primæ

* p. 168—*infra*.

1 7i atpafsyn amariode þa þe
 þe gefceadpississa ymbe þane
 forman monod. 7 ymbe þane tē
 men. þy luma .xiii. 7 ymbe þane
 easten dæg. 7 þa dæg monan :-



THE FOUR CRITERIA FOR RECKONING EASTER



dazed condition, she is constrained with such gladness in her heart, that she has no hesitation in singing a pleasant song.

So it befits the intelligent man, when he begins a good work, to toil at it diligently, even though the devil should desire to harass him with his snares and threaten to stab him with his hunting-spear. At all events the best thing, my brother, is to observe carefully, as we have marked further back, when the first month begins, and that thou note in scholarly fashion the age of the moon after the equinox, and the third week in the month, and the Sunday after the fourteen-day-old moon, and that the moon on Easter Day be not younger than fifteen days nor older than twenty-one. Theophilus has stated that the Saviour was betrayed on the fourteenth day of the moon, and crucified on the fifteenth day of the moon, and on the third day He arose from death.

After this there are marked the four criteria—those relating to the first month, and the Easter terminus (that is to say the fourteenth day of the moon), and Easter Day, and the moon of that day.

The moon on Septuagesima cannot be less than eleven days old, nor more than seventeen days old. The moon on the first Sunday in Lent cannot be younger than three days old, nor older than nine days. The moon on Easter Day cannot be younger than fifteen days, nor older than twenty-one days. The moon at Rogationtide cannot be younger than twenty-one, nor older than twenty-nine. The moon on Whitsunday cannot be younger than five days old, nor older than eleven. Easter Day can never be before the 22nd March, nor after the 25th April. Rogationtide can never be before the 27th April, nor after the 31st May. Whitsunday can never

celebretur, quarta in eiusdem observatione regula est nobis a tempore dominicæ resurrectionis imposita, ut cum æquinoctio transcenso lunam primi mensis decimam quartam vespere ortum facere viderimus, non statim ad faciendum Pascha propositiamus, sed Dominicum diem quo ipse Pascha . . . expectantes, in ipso tandem congrua Paschæ solennia celebremus' (Beda, *T.R.* lxi).

14-17. 'Sicut Theophilus . . . scribit, decima quarta quidem est traditus luna . . . decima quinta autem crucifixus, die tertia resurrexit' (*ibid.*).

beon ár .vi. *īd.* Mai, ne æfter idus Iunii. *Septuagesima* ne mæg beon ár .xv. *kl.* *Februarii*, ne æfter .ix. *kl.* [p. 148] *Martius*. Lengten ne mæg beon ær .v. *īd.* *Februarii*, ne lator þonne .ii. *īd.* *Martii*.

- 5 Her we amearkyað þæs monan circul þe fehð on þam seofonteoðan geare on, 7 geendað on þam .xvi. :—

	xvii	xxvi	<i>A .vii. īd. Iañ. terminus .lxx. querendus est per lunam .x.^{mam}.</i>
	xviii	xv	Fram .vii. <i>īd.</i> <i>Ianuarii</i> ys to secanne
10	xviii	xxxiii	<i>terminus Septuagesime</i> <purh .x. nihta ealdne monan ¹ >. <i>A .v. kl. Febr. xl. terminus querendus est per lunam. .ii.</i> Fram. v. <i>kl.</i> <i>Februarii</i> lengtenes <i>terminus</i> ys to
	i	xxiii	secanne purh twegra nihta ealdne monan.
	ii	xii	<i>A .v. īd. Maṛt. terminus Pascalis querendus est per lunam quartam decimam.</i> Fram .v. <i>īd.</i> <i>Martii</i> ys to secanne <i>terminus Pasce</i>
	iii	xxxi	purh feowertyne nihta ealdne monan.
	iiii	xx	<i>A .xvii. kl. Mai terminus. Rogationum querendus est per lunam .xv.</i> Fram .xvii. <i>kl.</i> <i>Mai</i> ys to secanne Gangdaga termen purh
15	v	xxxix	þæs monan ylde, þe sceal beon twentig nihta eald.
	vi	xxviii	
	vii	xvii	
	viii	xxxvi	
	ix	xxv	
20	x	xxiii	
	xi	xxxiii	
	xii	xxii	
	xiii	xi	
	xiiii	xxx	
25	xv	xix	
	xvi	xxxix	

- Lá orpeda cleric, gif þu wylle [p. 149] witan þa *terminos*, þe we ymbe spræcon, wite hwylc gér hyt sý þæs monan <circles>² þæt man hæť *lunaris* ;
- 30 7 þonne þu þæt wite, þonne tell þu swa fela daga a .vii. *īd.* *Ianuarii* swa þær gewriten synt, swylce ic þus cweðe :—Þæs forman geares, þæt ys .x.^{us} .vii.^{us}, tel syx 7 twentig fram .vii. *īd.* *Iañ.* Þæt we be þissum cweðað, undergytað be eallum þam oðrum *terminum*.
- 35 Þonne þu cymst to *kl.* *Februarii*, þonne byð þær se *terminus*.

Ymbe þæne circul þe ys genemned *Paschalis*, oððe on Grecisc *enneakedekerida*, oððe on Lyden *decennouenalis*, we beotedon ymbe to sprecanne. Nu gelustfullað us

¹ MS. *desunt*.

² MS. *deest*.

be before the 10th May, nor after the 13th June. Septuagesima can never be before the 18th January, nor after the 21st February. The first Sunday in Lent can never be before the 9th February, nor later than the 14th March.

Here we give a table of the lunar cycle, which begins its course in the seventeenth year, and comes to an end in the sixteenth year.

A. vii. id. Ian. terminus Septuagesimae quaerendus est per lunam decimam. From the 7th January the terminus of Septuagesima is to be sought by a ten-day-old moon.
A. v. kl. Febr. Quadragesimae terminus quaerendus est per lunam secundam. From the 28th January the terminus of Lent is to be sought by a two-day-old moon. *A. v. id. Mar. terminus Paschalis quaerendus est per lunam quartam decimam.* From the 11th March the Easter terminus is to be sought by a fourteen-day-old moon.
A. xvii. kl. Mai terminus Rogationum quaerendus est per lunam quintam decimam. From the 15th April is to be sought the terminus of Rogationtide by means of the age of the moon, which must be twenty days old.

O intelligent clerk, if thou wish to know the termini of which we have been speaking, note which year it is of the cycle of the moon which is called *cyclus lunaris*; and when thou knowest it, then count as many days from the 7th January, as are written there, as for example: In the first year, that is to say the seventeenth, count twenty-six from the 7th January. (What we say of this, understand with reference to all the other terms). When thou comest to the 1st February, then the terminus will be there.

We promised to speak of the cycle which is called the Paschal Cycle, or in Greek *ἐννεακαίδεκαετήριδα*, or in Latin *decemnovenalis*. It is now our pleasure to

5 sqq. Cf. 'Post xvii kal. Febr., ubi lunam decimam inveneris, ibi fac terminum septuagesimalem. Post v[iii] Idus Februarii, ubi lunam secundam inveneris, ibi fac terminum Quadragesimæ. Post xiii kal. Aprilis, ubi lunam xiv inveneris, ibi fac terminum Paschæ. Post xvii kal. Maii, ubi lunam xx inveneris, ibi fac terminum Rogationum. Post vi Idus Maii, ubi lunam iv inveneris, ibi fac terminum Pentecostes' (*De Sedibus Terminorum*, PL. xc, 716. Cf. *ibid.* 714-715).

- pam preostum hyt to gekyðanne hwig he sý *Pascalís* [p. 150]
 geciged. <He ys *Pascalís* geciged>,¹ forþon he ætywð
 ælce geare þære Easterlican tide monð, 7 on Lyden he
 ys geciged on þrym awemmedum dælum, þæsðe boceras
 5 secgað, þæt ys of *decem* 7 *nouem* 7 *annalis*. Ðes circul
 ys todæled on twa, þæt ys on *ochoade* 7 *ende Wade* on
 Grecise, 7 on Lyden he ys todæled *in octo et undecim*,
 þæt ys on Englisc on eahta 7 endlufon. On þam
 eahta gearum beoð [þreo]² gear *embolismi*, 7 fif *com-*
 10 *munes*. Þas þing we geswutelodon on þam oðrum dæle
 pisses weorces, 7 gyt we hig willað hrepian. Þa endlufon
 gear habbað [feower]³ *embolismus* 7 seofon *communes*,
 swa we wyllað þas þing openlice geswutelian þonne we
 heræfter þone circul amearkyað.
- 15 Ic hâte gewitan fram me þa m[e]remen,⁴ þe synt
 [sirene]⁵ geciged, 7 eac þa *Castalidas nymphas*, þæt [p. 151]
 synt dúnylfa, þa þe wunedon on Elicona þære dune;
 7 ic wylle þæt <Phoebus> fram me gewite(n), þe Latona,
 <m>ater solis <t> mater Apollonis 7 Diane
- 20 þære sunnan moder, 7 Apollonis 7 Diane, Delo akende,
 þæsðe ealde swæmas gecyddon;⁶ 7 ic hopige þæt
 cherubin se mæra ætwesan wylle, 7 of þam upplican
 weofode mid his gyldenan tange þære gledan spearcan
 to minre tungan gebringan, 7 þæs dumbes muðes
- 25 [æ]ddran⁷ æthrinan, þæt ic forþam mæge *argute argute*
meditamine fari, þæt ys þæt ic mæge gleawlice mid
 gleawre smeagunge þisne circul on Englisc awendan.

¹ MS. *desunt*.² MS. twa.³ MS. fif.⁴ MS. mære men.⁵ MS. smere.

⁶ MS. '7 ic wylle þ æter sol. mater apollonis. 7 diane latona
 þære sunnan moder. 7 apollonis. 7 diane. fram me gewiten.
 þe delo akende.' The words *ater sol. mater apollonis. 7 diane*
 appear to form a double gloss which has got incorporated with
 the text.

⁷ MS. ceddran.3-8. See p. 106 *supra*.

8 sqq. Cf. 'Nam sicut annus quisque decennovenali circuli
 propter legalem Hebraeorum observationem a paschali mense
 inchoat, ibidemque finitur; ita et hic Romanorum institutione
 a luna Ianuarii mensis inchoat atque ibi desinit, sicut ille, sic et
 iste, primum et secundum communes annos, tertium habet em-
 bolismum, quartum et quintum communes, sextum embolismum,
 septimum communem, octavum embolismum. Hendecas quoque
 cycli lunaris . . . vii annos communes et iv habet embolismos'
 (TR. lvi. See xlvii *ibid.*).

explain to the priests why it is called the Paschal Cycle. It is called the *Paschal (Cycle)*, because it shows every year the month of Easter; and its Latin name is derived, as scholars say, from three corrupted parts (*of words*), namely, from *decem* and *novem* and *annalis*. This cycle is divided into two parts—the ogdoas and the hendekas in Greek, and in Latin it is divided *in octo et undecim*, that is in English into eight and eleven. In the ogdoas there are three embolismic years and five common. These things we explained in the second part of this work, and we wish to treat of them still. The hendekas has four embolismic years and seven common, as we will explain these subjects clearly, when we draw the circle below.

I command to depart from me the mermaids, who are called sirens, and also the Castalian nymphs, that is to say the mountain elves, who dwelt on mount Helicon; and I will that Phoebus depart from me, whom Latona (*glossed*—‘the mother of the sun’ or ‘the mother of Apollo and Diana’) the mother of the sun and Apollo and Diana, bore in Delos, as ancient triflers have declared; and I trust that the glorious cherubim will come to me, and with his golden tongs bring to my tongue from off the heavenly altar a spark of the burning coal and touch the nerves of my dumb mouth, that I may thereby *argute arguto meditamine fari*, that is that I may have the power by sagacious study to translate this cycle into English in a scholarly fashion.

15 sqq.

‘Non rogo ruricolos uersus et commata Musas
Nec peto Castalidas metrorum cantica nimphas,
Quas dicunt Elicona iugum seruare supernum,
Nec precor, ut Phoebus linguam sermone loquacem
Dedat, quem Delo peperit Latona creatrix;

Quis poterit digne rerum misteria nosse
Aut abstrusa Dei gnaro cognoscere sensu,
Torridus altaris ni sumptus forcipe carbo
Calculus aut ardens emundet spurca labella,
Quo Seraphim quondam purgauit labra prophetae,
Ut merito deinceps caelesti fomine flagrans
Egregius doctor uerbi clustella resoluat?’

(Aldhelm, *De Virginitate*, 23 sqq.).

[For the sentiment cf. Persius, Prologue to the *Satires*; also Aldhelm, Prologue to *The Riddles*, ll. 10–15, and *De Metris*, p. 78 (Ehwald's Text). See W. P. Ker, *The Dark Ages*, p. 150].

Oratio Patris Byrhtferði.

[p. 152]

Spiritus alme ueni ! sine te non diceris umquam ;
 Munera da lingue, qui das <in> ¹ munere linguas.
 Cum nu, Halig Gast ! butan þe ne bis[t] ² þu gewurðod ;
 5 Gyf þine gyfe þære tungan, þe þu gyfst gyfe on gereorde.
 (Plate.)

Nu we habbað þæne Easterlica<n> ³ circul rihtlice [p. 153]
 amearcod, 7 þa gerena þe him to gebyriað be dæle
 onem him awriten, nu gerist hyt to swutelianne
 10 mid ealre heortan meagolnysse hwanon he côm 7 hwa
 hine gesette.

We witon geare þæt þær næs æt ne gediht ne Virgilius
 gesetnyss, ne þæs wurðfullan Platonis fandung, oððe
 Socratis, his lareowes, smeagung. Ac we prutlice
 15 gecyðað uplendiscum preostum þæt we be pissum circule
 gerædd habbað :

‘An abbod wæs on Egipta lande, fullfremed on Godes
 gesihðe, Pac[o]mius ⁴ genemned on naman gefege. He
 abæd æt þam mihtigan Drihtne mid callum his munuc-
 20 heape, þæt he him mildelice gecyðde, hwær hyt rihtlic- [p. 154]
 ost wære þæt man þa Easterlican tide mid Godes
 rihte, þæne Pascan, healdan sceolde. Him sona of
 heofena mihte côm unasecgendlic myrhð, engla sum,
 mid blisse, se þas word geypte, 7 þæne abbod gegla-
 25 dode, 7 þas uers him mid gyldenum stafum awritene
 on þam handum betæhte, þe þus wæron on his spræce
 gedihte :

None Aprilis norunt quinos

eall to þam ende.’

Nu we hig willað mid trahtnunge her geglengan, 7
 rihtlice heora gerena kyrtenum preostum gecyðan. *None*

¹ MS. *deest*.

² MS. *bise*.

³ MS. *easterlica*.

⁴ MS. *Pacamius*.

1 sqq. See p. 134 *supra*. See W. Stubbs: *Memorials of St. Dunstan*, p. xx. For the contents of the diagram see pp. 154 sqq. *infra*.

12 sqq. Cf. Gregory of Tours, *De Gloria Martyrum* (Prologue), and *De Gloria Beatorum Confessorum*. Ed. Bordier, Paris 1860.

ORATIO PATRIS BAPTISTAE.

Aspirante ueni sine te non diceris umquam. Alimenta da
lingue quidam inu nere linguas.

Cum nu haly

Siste butan

hene bise

fugam

dot.

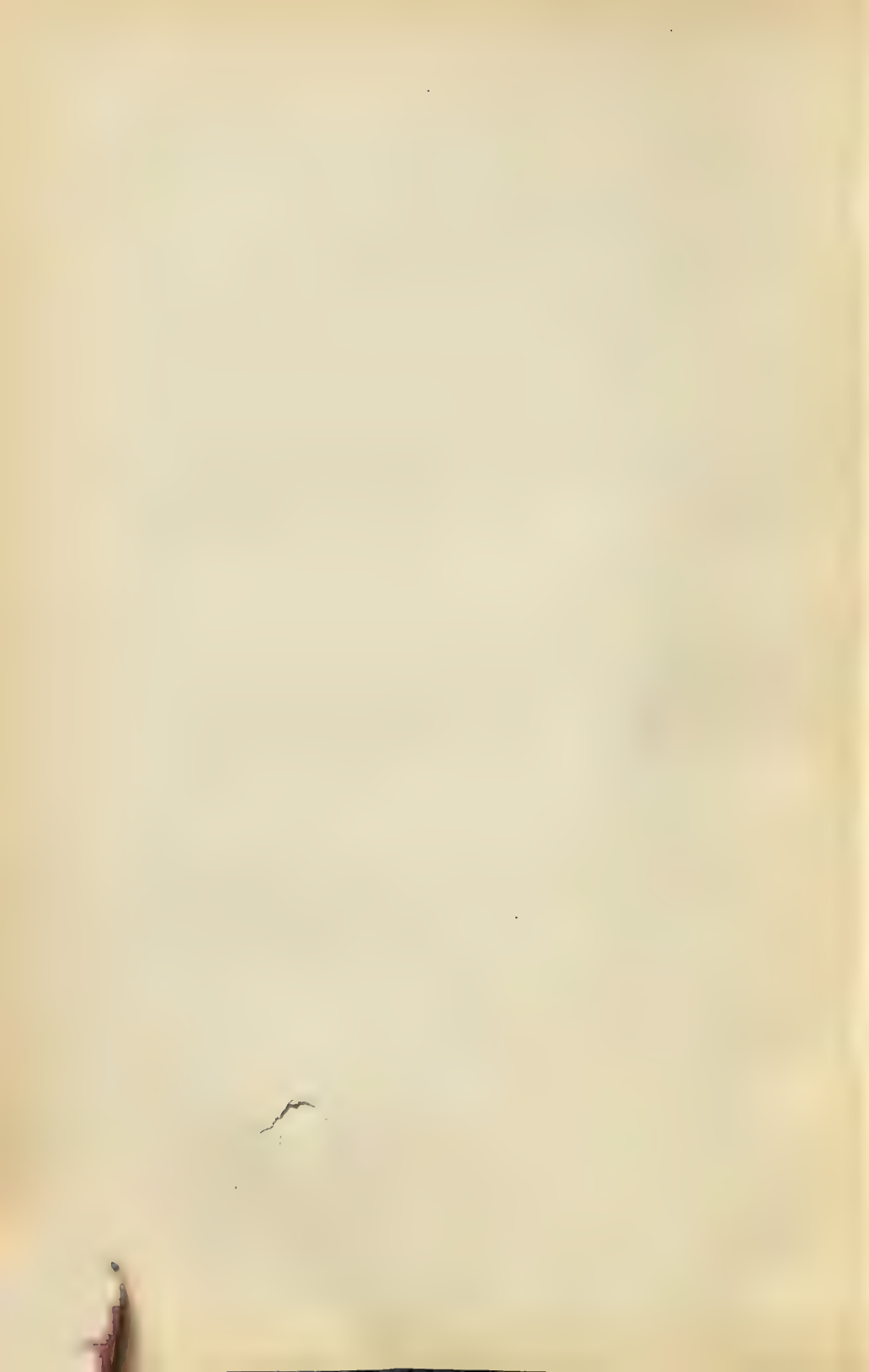
Gyr hne gyr

hene amgan he

hu gyr hne

ongreptore.

i	co	None apri.	Norunt quinos. v.			
ii	co	Octone kt de.	Assim depnunt. i.			
iii	eb	Idus aprelis.	Etiam sexis. vi.			
iiii	co	None quarame.	Namq; di pendio. ii.	B	i	vii
v	co	Item undene.	Ambrunt quinos. v.		ii	i
vi	eb	Quattuor idus	capunt ternos. iii.		iii	B
vii	co	Terne kt de.	Trouant sene. vi.	B	vi	iiii
viii	eb	Quattuor dene.	ubant inquadrif. iii.		vii	v
ix	co	Septenos idus	Septem eligunt. vii.		i	vi
x	co	Sene kalende.	Seruant ternos. iii.		ii	
xi	eb	Dene septene.	ponant assim. i.		iii	
xii	co	Prichie nonan.	Porro quaternis. iii.	B	iiii	
xiii	co	Nouene kt de.	nonantur septens. vi.		v	
xiiii	eb	Prichie idus.	pandunt quins. v.		vi	
xv	co	Kt aprelis.	unum exprimit. i.		vii	
xvi	co	Puodene naq;	docte quaternis. iii.	B	ii	
xvii	eb	Specie quina	Speramus daobus. ii.		iii	
xviii	co	Quatene kt de.	Quina coniciunt. v.		iiii	
xix	eb	Quintene estas	Tribus ad opte. iii.	B	v	
xx	co	Idus aprelis	pascua lies.		vi	



The Prayer of Father Byrhtferth.

Spiritus alme, ueni! sine te non diceris unquam;
Munera da linguae, qui das in munere linguas.

Come Holy Ghost! without Thy aid
Thy praise will never be displayed:
Do Thou the gift of speech bestow,
To Whom the gift of tongues we owe.

Now that we have correctly depicted the Paschal Cycle, and written down beside it in part the mysteries which appertain to it, it is now fitting to explain with all the vigour of our heart whence it came and who ordained it.

We know well that there was present neither invention nor composition of Virgil, nor investigation of the revered Plato, nor conjecture of Socrates his master. But we confidently inform rustic priests of what we have read respecting this cycle:

'There was an abbot in the land of Egypt, who was perfect in the sight of God, called Pachomius in the formula of his name. He with his whole band of monks, obtained by prayer from the mighty Lord, that He graciously revealed unto him when was the most correct time to observe Easter, the Paschal Feast, according to the law of God. There came unto him forthwith by the might of heaven unspeakable joy, an angel, blissfully, who uttered these words, and gladdened the abbot, and gave into his hands these verses written with golden letters, which were composed as follows in his own language:

"Nonae Aprilis norunt quinos"

right on to the end.'

We will now adorn them here with a commentary, and correctly make known their mysteries to intelligent

15 sqq. See p. 20 *supra*, and PL. xc, 709.

29 sqq.

None Aprilis, norunt quinos (.v. com.)

Octone kalende, assim depromunt (.i. com.)

Idus Aprilis eciam senis (.vi. emb.)

(Strecker, *Rhythmi Aevi Merovingici et Carolini*, p. 670, MGH. Tom. IV, fasc. II. See Hrabanus Maurus, *Liber de Computo*, lxxxiv, and p. 158 *infra*.)

Aprilis. None sceal habban *diptongon*, þæt ys twyfeald stæfgefeg, þæsðe boceras secgað. *Aprilis quasi aperilis* dicitur. *Aprilis* ys gecweden swylce he sý openere. On his timan beoð geopenade tryw to blowanne ⁊ wyrta 5 to weaxanne. Þæs forman geares circul on þam nigontyne gearum ys *None Aprilis* genemned, ⁊ þy geare byð [p. 155] se mona þy dæge(s) feowertyne nihta eald, ⁊ eallswa he byð on ælc þæra uersa anginne, þe benyðan þam forman uerse stant. Healfe þa uers gebyriað to þam 10 termene, þæt ys to þam *lunam quartam decimam*, ⁊ healfe þæt man findan <mæge>¹ hwylce dæge seo mearke, þæt ys se *terminus*, gá on tūn. Þegnas ⁊ ceorlas habbað landmearke; hu mycele ma gerist hyt þæt seo tid hæbbe mearke hwænne heo tosiges kyningum ⁊ Criste- 15 num folce to wurðfulre blisse. *None Aprilis luna .xiii.* *Norunt, id est, habent, quinque regulares.* On nonas *Aprilis* wæs se termen, ⁊ þy geare wæron fif *regulares* ⁊ twegen *concurrentes*. Doð þas twegen to fifum; þonne beoð þær seofon, þa getacniað þæt on Saternes- [p. 156] 20 dæg wæs se *terminus* on þam forman geare *cycli Decennouennalis*.

Æfter þissum uersum byð þes :

Octone kalende, assim depromunt.

Octaua kt. Aprilis byð luna .xiii, ⁊ þy geare byð as, 25 þæt ys án rihting. Dóð to þam anum þa *concurrentes*, þape wæron feower. Þæt beoð fife. Þa openlice getacniað þæt þy geare wæs se termen on Þunresdæg.

Eall þæt we habbað be þissum twam gearum gesæd, undergitað hyt be eallum þam oðrum. Nimað þas² awritenan *regulares* ⁊ þa *concurrentes*, dóð togædere

¹ MS. *deest*.

² Inserted above the line in the MS.

1-7. 'Secundum mensem nominavit Aprilem, quasi aperilem, eo quod in illo . . . coelum terra et mare . . . aperiatur, arbores quoque et herbæ in germen . . . se aperire incipiant' (*TR.* xii). 'Aprilis pro Venere dicitur, quasi Aphrodis . . . ; vel quia hoc mense omnia aperiuntur in florem, quasi Aperilis' (*Isidore, Etym.* V, xxxiii). [Cf. *Hrabanus Maurus, PL.* cvii, 685, *Alcuin, PL.* ci, 1117].

9 sqq. Cf. 'I þessum versum i upphafi er sagt, hvar i manaði er merkidaðr til Pascha, enn i enda a hverium degi viku er terminus tungl xiiii natta. Ef regulares ok concurrentes rett

priests. *Nonae Aprilis*. The word *nonæ* must have a diphthong, that is a combination of two letters, as scholars say. *Aprilis quasi 'aperilis' dicitur*. April is so called because it is as it were the 'opener.' In its time the trees are opened to flower and plants to grow. The cycle of the first year in the nineteen years is called *Nonae Aprilis*, and in that year the moon on that day (5th April) will be fourteen days old, and it will be exactly the same age *on the date mentioned* in the beginning of each of the verses, which stands below the first verse. Half (*of each of*) the verses is concerned with the (*Easter*) terminus, that is to say to the fourteenth day of the moon, and half (*are written*) so that one may be able to find on what day the 'mearke,' that is the terminus, arrives. Thanes and common people have their land-marks: how much more fitting is it that that time should have a terminus when it shall draw nigh to the glorious joy of kings and all Christian people. On the 5th April the moon is fourteen days old. *Norunt*, that is to say they have, five regulars. The terminus was on the 5th April, and in that year there were five regulars and two concurrents. Add the two to five; then there will be seven, which indicates that the terminus was on Saturday in the first year of the decennovenal cycle.

After this verse there is this:

'Octonae Kalendae, assim depromunt.'

The fourteenth day of the moon will be on the 25th March, and in that year there is *as*, that is to say one regular. Add to the one the concurrents, which were four. That makes five. This clearly shows, that in that year the terminus was on Thursday.

All that we have said respecting these two years apply to all the rest. Take those regulars which are written down and the concurrents, add them together

samantalðar verða víi eða ferir, þá skal þat hafa, enn ef fleiri eru, þá skal þat hafa, er um fram er, þótt einn sé, ok er þá palma dag merkidagr, en ef víi ero, þá er þvattdag hinn næsta fyrir pásca' (*Alfræði Íslenzk*, II, Rímtöl, p. 237). Cf. Hrabanus Maurus, *Liber de Computo*, lxxxiv.

28 sqq. 'His ergo regularibus additis anni præsentis concurrentibus, totaque summa in septem distributa, quotus numerus

ælc geare, 7 syððan hig beoð gesamnode, todælað hig
 purh seofon. Gif þær beoð seofon ealra, þonne getacniað
 hig þæt se termen byð on Sæternesdæg; gif þær beoð
 ma, doð þa seofon aweg: þæt getæl geswutelað, þe
 5 þær * . . .

[p. 157]

scyte fingres anginne. 7 on þam oðrum lyðe .v.
 id., 7 on þam þridan .iiii. id., 7 on þam feorðan .iii. id.,
 7 syððan læt gán þæt getæl, swa we nu cwædon, þæt
 þu cume to þæs læstan fingres nægle; þonne byð
 10 þær .viii. kl. Aprilis. Nim þonne .viii, 7 sete hine on
 þam forman lyðe þæs þuman; þonne hæfst ðu þær
 þæs geares termen, swa þu ær hæfdest þæne forman.
 Be þam oðrum do þus.

Ic wylle, la rædere, þæt þu ne forgyte þæt ic þe nu
 15 secge, ac gemun ðu mid ecum gemynde. Þonne þu þa
terminos aginne to secanne, foh sona on .iiii. non. Aprilis,
 7 æfter id. foh on .xvii. kl. Aprilis, þæt þu cume to þam
 termene, þe þu þænne onginst to witanne. 7 gif *terminus*
 geyrnð on nonas oððe on id. oððe on kl., gif he becymð
 20 on .xii. oððe on .xi. oððe on .x, wite þu to soðe þæt se [p. 158]
 byð on Martio. Gif he becymð on .xiii. oððe on .xiii.
 oððe on .xv, forþam þas dagas beoð on Martio ær
 emnihte, wend þe þonne to Aprili. Þas þing gelimpað
 þriwa on þam circule, þæt ys on þam eahtoðan geare,
 25 <on> ¹ .xiii. kl. Mai, 7 on þam endlyftan geare, on .xvii.
 kl. Mai, 7 on þam nigonteoðan geare, þæt ys <on> ¹ .xv.
 kl. Mai, swa Godes engel to Pacomio cwæð:

Quindene constant, tribus adeptæ.

Nu we wyllað eft fullum móde her gecyðan, hu oft
 se Easterlica monð onginð on Martio:—ærest on þam

* A leaf is missing from the MS., though no account is taken
 of it in the numbering of the pages.

¹ MS. *deest*.

remanserit, tota feria erit in termino paschali. Si autem totum
 numerum per septem partitus fuerit, sabbato erit ille terminus
 paschalis' (Hrabanus Maurus, *Liber de Computo*, lxxxiv).

6 sqq. See the diagrams in MS. St. John's Coll. Oxford, fol.
 28 and fol. 133r, *ibid.*, and Beda TR. lv.

15 sqq.

'None quartane, namque despondio (ii. com.)

Item undene, ambiunt quinos (v. com.)

Quatuor idus, capiunt ternos (iii. emb.)

Terne kalende, titulant seni (vi. com.)

in each year, and divide the sum by seven. If there are seven in all, then it indicates that the terminus is on Saturday; if there are more (*than seven*), subtract seven; the number which (*is left*) there, shows . . . (*Lacuna in the text*). And on the second joint the 11th March, and on the third the tenth, and on the fourth the ninth, and then let the reckoning go, as we have just said, until you come to the nail of the little finger: then you will have reached the 24th March. Then take the eight and put it on the first joint of the thumb; then thou wilt have there the terminus during that year, just as thou previously hadst the first. Do the same with the rest.

I want thee, O reader, not to forget what I tell thee now but to remember it with everlasting recollection. When thou beginnest to look for the termini, start at once with the 2nd April, and after the ides, start with the 16th March, until thou come to the terminus, which thou art then attempting to find. And if the terminus occurs on the nones or on the ides or on the calends, if it falls on the twelfth or on the eleventh or on the tenth, know for a fact that it will be in March. But if it falls on the thirteenth or fourteenth or fifteenth, since those days are in March before the equinox, turn then to April. These things happen thrice in the cycle, viz. in the eighth year on the 18th April, in the eleventh year on the 15th April, and in the nineteenth year on the 17th April, even as God's angel said unto Pachomius:

‘Quindenae constant, tribus adeptae.’

We will now fully declare at this point how often the Easter month begins in March:—first in the second

Quatuor dene, cubant in quadris (iii. emb.)

Septene idus, septem eligunt (vii. com.)

Sene kalende, sorciunt ternos (iii. com.)

Denos septenos, donant assim (i. emb.)

Pridies nonorum, porro quaternis (iii. com.)

Nouene notantur, namque septenis (vii. com.)

Pridie idus, panditur quinis (v. emb.)

Aprilis kalende, unum exprimunt (i. com.)

Duodene namque, ducte quaternis (iii. com.)

Speciem quintam, speramus duobus (ii. emb.)

Quaterne kalende, quinque coniciunt (v. com.)

Quindene constant, tribus adeptae * (iii. emb.).

(Strecker, l.c. *supra*, p. 154, Hrabanus, l.c. lxxiv.

[* For explanation, see p. 152/9 sqq. (*note*).]

oðrum geare, þonne se termen byð on .viii. kl. Aprilis,
 7 on þam fiftan, þonne se termen byð on .xi. kl. Aprilis,
 7 on þam sefoðan geare, þonne se termen byð on .iii.
 kl. Aprilis, 7 eft on þam teoðan geare, þonne se termen
 5 byð on .vi. kl. Aprilis, 7 eft on þam þrytteoðan, þonne [p. 159]
 se termen byð on .ix. kl. Aprilis, 7 eft on þam syxteoðan
 geare, þonne se termen byð on .xii. kl., 7 eft on þam
 eahtateoðan geare, þonne se termen byð on quarta kl.
 Aprilis. Þas seofon *termini* beoð on Martio, 7 twelf
 10 beoð on Aprili.

Gyf þu wylle witan mid gesceadum geråde hwær beo
angin
initium, þæt ys *principium*, þæs forman monðes þe
 gebyrige to þære Easterlican tíde, wite ærest hu fela
epacte beon, 7 hu eald se mona beo on kl. Ianuarii.
 15 7 locahu eald se mona beo þy dæge, swa fela daga tell
 þu fram Martius monðes ende upward, 7 þonne gemetst
 ðu butan fáne þæs monðes angin. Nu to-geare, þa
 Brihtferð writere þis awrát, synd feowertyne epactas,
 7 Ianuarius hæfð nigon rihtinga; þæt beoð preo 7 [p. 160]
 20 twentig. Rím, la wynsuma preost, swa fela daga
 upward fram pridie kl. [Aprilis],¹ 7 ic þe secge to
 gewissum, þonne þu cymst tellende to .vii. ið Martii,
 þonne gemetst ðu þær *lunam primam*.

On þrim gearum ne mæg þes gleawscipe standan, þæt
 25 ys on þam ytemestan *embolismo* on þam caltoðan geare,
 and on þam forman *embolismo* on þam endlyftan geare,
 7 on þam ytemestan *embolismo*, on þam nigonteoðan
 geare. Gif þe lyste þas þing witan mid gewisse, þonne
 ræd þu mid geråde þone <v. 7>² hundehtogoðan cwyde
 30 on Rabanum.

Ða gleawe³ sægenga<n>⁴ wel hig understandað þæt
 eorðlice licham[an]⁵ beoð fulran on weaxendum monan

¹ MS. Martii.² MS. *desunt*.³ See p. 98 *supra*.⁴ MS. sægenga.⁵ MS. lichamlice.

12 sqq. 'Si enim velis agnoscere initium primi mensis, hoc est, ubi principium sit lunæ paschalis, scias eodem anno de quo inquiris quot epactæ sint in kalendis Ianuarii; et quota luna fuerit, tot dies in Martio mense a fine retro subtrahas. Et ubi devenieris, ibi initium primi mensis invenies exceptis tribus embolismis, id est, in novissimo embolismo ogdoadis, et primo embolismo hendecadis, et novissimo embolismo hendecadis . . .

year (*of the cycle*), when the terminus is on the 25th March, and in the fifth, when the terminus is on the 22nd March, and in the seventh year, when the terminus is on the 30th March, and again in the tenth year, when the terminus is on the 27th March, and again in the thirteenth, when the terminus is on the 24th March, and again in the sixteenth year, when the terminus is on the 21st March, and again in the eighteenth year, when the terminus is on the 29th March. These seven termini are in March, and twelve are in April.

If thou desirest to know with accurate discernment where is the commencement, that is to say, the beginning, of the first month which belongs to Eastertide, note in the first place how many epacts there are, and the age of the moon on the 1st January. And whatever be the age of the moon on that day, count that number of days from the end of the month of March backwards, and then thou shalt find the beginning of the month, without fail. In this present year, when Byrhtferth the author was writing this, there are fourteen epacts, and January has nine regulars; that makes twenty-three. Count backward, O gracious priest, so many days from the 31st March, and I tell thee surely, when thou comest in thy counting to the 9th March, that thou wilt then find there the first day of the moon.

In three years (*of the decennovenal cycle*), this method is not valid, viz. in the last embolism in the ogdoas, and in the first embolism in the hendecas, and in the last embolism (*of the hendecas, that is to say*) in the nineteenth year. If thou shouldst desire to know these things with certainty, then read with understanding the eighty-fifth chapter in Hrabanus.

Wise mariners understand well that terrestrial bodies are fuller in a waxing than in a waning moon.

Hæc observatio nunquam fallit' (Hrabanus Maurus, *Liber de Computo*, lxxxv). 17. i.e. A.D. 1011.

22. viii. ið. Martis. Prima incensio lune paschalis. (Hampson, I. 424.)

31 sqq. 'Hit is gecyndelic þæt ealle eorðlice lichaman beoð fulran on weaxendum monan, þonne on wanigendum. Eac þa treowa þe beoð aheawene on fullum monan beoð heardran wið wyrmtan 7 leng-færran þonne þa ðe beoð on niwum monan

þonne on wanigendum. Eac þa treowa þe beoð [p. 161]
 aheawen(e)¹ on fullum monan beoð heardran wið
 wrymstan 7 langferran þonne þaþe beoð on niwum
 monan aheawene. Seo sá 7 se mona geþwærlæcað heom

5 betweonan. Æfre hig beoð geféran on wæstme^{<wæ>xende²} 7 on
 wanunge; 7 swa swa se mona dæghwamlice feower
 prican lator arist þonne he dyde on þam oðrum dæge,
 swa eac seo sá symle feower prican oððe fif lator flowð.
 Donne se mona up arist, þonne onginð seo sá to flowanne.

10 Grecas hateð *malina* sáflóð þonne hyt wixst, 7 *ledon*
 þonne hyt wanað; 7 Beda cwyð, gumena se getiddusta
 on Angelcynne, þæt *malina* onginð fif dagum ær þam
 niwan monan, 7 eallswa ær þam fullan monan; 7 *ledon*,
 þæt ys wanung, onginð on fif nihta ealdum monan, [p. 162]
 15 7 ægðer þisra nama wyrceað twa gewrixla binnan
 prittigum nihtum.

Wel oft eac grammaticeras 7 rímcraeftige þegnas hig
 geþwærlæcað. Ða boceras synt *scribe* geciged on Lyden :
 hig gýmað to gebeote(s) þæra fif stafa, þe synd *uocales*
 20 geciged. 7 þær ongén þa rímcraeftige men wyrcað
 heom fægerne circul of þam fif stafum, 7 fram Ianuario
 betæcað æfre þry dagas anum stæfe. Þonne getimað
 hyt þæt hig wrixliað twia on anum monðe 7 on þam
 circule fiftyne niht hig onfoð on þære nextan *lunan*, 7
 25 on prittig hig geendiað; 7 þæra geara getæl hæfð seo

¹ MS. aheawen.² MS. *xende*.

aheawene. Seo sá 7 se mona geþwærlæcað him betweonan.
 Æfre hi beoð geferan on wæstme, 7 on wanunge; swa swa se
 mona dæghwamlice feower prican lator arist, þonne he on ðam
 oðrum dæge dyde, swa eac seo sá symle feower prican lator
 flowð' (Ælfric, *De Temporibus*, Ed. T. Wright, *Popular Treatises*
on Science, p. 15). [Thorpe, *Homilies of Ælfric*, I, 102].

Ælfric's source is: 'His consentanea Basilius . . . in vi
 Hexameron libro scribit, dicens: Opinor autem quod et animalibus
 creandis, cæterisque omnibus quæ terra producit, non parva
 confertur ex lunæ mutatione formatio; modo enim laxiora eorum
 corpora videntur et vacua, cum senescit; modo integra et repleta,
 cum crescit' (Beda, *T.R.* xxviii), and 'Maxime autem præ omnibus
 admiranda tanta Oceani cum lunæ cursu societas . . . Sicut
 enim luna iuxta' (*ibid.* xxix).

'De arborum quoque internis idem allegant qui hoc usu proprio
 compererunt. Hæc beati Ambrosii verba etiam architectorum
 omnium ars et quotidianus usus adfirmat, qui observandum
 præcipue docent ut a xv luna usque ad xxam et secundam

Also the trees which are cut down at full moon are harder against worm-eating, and more durable than those which are cut down at a new moon. There is a concord between the sea and the moon. They are always comrades in waxing and waning; and just as the moon daily rises four 'points' later than it did on the previous day, so in like manner the sea also flows always four 'points' later. When the moon rises, then the sea begins to flow. The Greeks call the flood-tide of the sea, when it is increasing, *malina*, and *laedon* (*the ebb-tide*), when it is waning; and Beda, the most learned man in England, says that the flood-tide begins five days before the new moon, and precisely the same number of days before the full moon; and *laedon*, that is to say the ebb, begins at the five-day-old moon, and each of these names causes two changes in thirty days (*i.e. in each lunar month*).

Very often grammarians and computists agree together. Bookmen are called *scribae* in Latin; they make a boast of taking care of the five letters, which are called vowels; and correspondingly the computists construct for themselves a beautiful cycle out of the five letters, and beginning with January they always entrust three days to one letter. Then it comes to pass that they change twice in a month, and in the cycle they begin the half of the lunar month (*lit. fifteen days*) at the nearest moon, and end it in thirty days; and the

arbores præcidantur, ex quibus vel liburnæ texendæ, vel publica quæque sunt opera faciendæ. His enim tantum octo diebus cæsa materies immunis servatur a carie, reliquis autem diebus præcisa etiam in eodem anno, interna vermium labe exosa in pulverem vertitur' (Beda, *ibid.* xxviii).

10-14. 'Æstus oceani lunam sequitur, tanquam eius aspiratione retrorsum trahatur, eiusque impulsu retracto refundatur: qui quotidie bis adfluere et remeare, unius semper horæ dodrante et semiuncia transmissa videtur, eiusque omnis cursus in Lædones et Malinas, id est, in minores æstus et maiores. Lædon enim .vi. accurrit horis, totidemque recurrit: Malinas vero .v. accurrit horis, sed septem recurrit. Sed Lædon a quinta et a vicesima luna inchoans, quot horis occurrit tot et recurrit. Malinas autem a .xiii. et a .xxviii. incipiens, sed tardior in recessu, septem diebus et duodecim horis perseverat, in medio sui semper lunam primam et .xv.^{am} ostendens' (Beda, *De Natura Rerum*, xxxix, from the *De Mirabilibus Scripturæ Sanctæ* of the Irish monk Augustine). [Cf. also Herzfeld, *OE. Martyrology*, 40].

tabule þe we amearkian willað ægðer ge bufan ge beneoðan. Hawa þu, estfulla preost, hwyle þisra stafa beo on dæg oððe hwyle fæce, ⁊ séc þæt ylce heron ægðer [p. 163] ge on þa wynstran healfe ge on þa swyðran. Warna þe 5 þonne se *embolismus* beo, forþon þænne þry monðas sceolon habban prittig nihta ealdne monan, swa ic þe wille nu þis dón to wynsumere bysne. Hawa her beneoðan, hwæt ic sette (*Plate*).

- Ðys ys þæt eahtoðe gear on þam circule *None Aprilis*, [p. 164]
 10 ⁊ *Ianuarius* hæfð *lunam .xxvi.* on kt., ⁊ he byð on .viii. id. i., ⁊ he geendað .xxix. on .iii. nonas *Februarii*, ⁊ he byð *Februarii*. Þænne fehð *luna Martii* on .ii. noñ. *Februarii* ⁊ geendað .xxx. on .ii. noñ *Aprilis*. Se byð *embolismus*, ⁊ he ne gebyrað naðor ne to Martio 15 ne to Aprili, ac he byð *embolismus* geciged. Gif se *bissextus* byð on gearc, ⁊ *Ianuarius* hæfð prittig nihta ealdne monan, ⁊ se *embolismus* byð æfter þam monðe oððe wiðinnan, oððe on Decembri, swa hyt oft getimað, ⁊ se *bissextus* byð þy gearc, þænne getimað hyt þæt 20 þry monðas beoð togædere *lunam triugessimam*.¹

Þeos *tabule* hæfð *Adames* naman, ⁊ he getacnað mycele þing, ⁊ eac he hæfð feower stafas; þa synt, [p. 165]
 d. e. u. s. Ðisra stafa tacna we wyllað on rumran fæce geswutelian.

- 25 Gelome we habbað gehrepod ymbe þæs monan ryne, ⁊ we wenað þæt we gegremion iunge men mid swylcum þingum. Nu wylle we heom her amearkian eall gewiss ymbe his ryne. Anre nihte eald monan² scynð feower

¹ MS. *sic*.

² Cf. Sievers § 304, anm. 1.

8. A similar figure occurs in the tract *De Ratione Anni a Iulio Cæsare Instituti*, PL. xc, 802, with the following explanation: 'Quindecim anni decemnov<en>alis cycli, diverso numero superponuntur: infra autem quatuor subnotantur, qui cum superioribus sibi appositis, unam lineam vocalium subtus positurum ad inveniendam lunam sortiuntur, cuius ætas a dextris et a sinistris requirenti occurrit.'

9 sqq. Cf. p. 104 *supra*, and 'In isto igitur argumento animadvertere monemus lectorem, quod in octavo et decimo nono anno cycli decemnovenalis luna Aprilis in Maia sumatur, propter duos embolismos qui faciunt lunam xxx in II Nonarum Aprilis et in III Nonarum Aprilis' . . . 'In octavo anno luna



table which we will draw both above and below contains the number of the years. Notice carefully, O gracious priest, which of these letters is on a (*fixed*) day, in what space (*it falls*), and look for the same herein, both on the left side and on the right. Be on your guard when the embolism occurs, for then three months have to have a thirty-day-old moon, as in this following delightful example which I will now give thee. Observe carefully what I have set down below this :

This is the eighth year of the cycle *Nonae Aprilis*, and January has a moon twenty-six days old on the first day of the month, and the moon is new on the 6th, and it ends, twenty-nine days old, on the 3rd February and it belongs to February. The moon of March, then, begins on the 4th February and comes to an end when thirty days old on the 4th April (?). It is an embolismic moon and pertains neither to March nor April, but it is called *embolismus*. If the intercalated day is in this year, and January has a thirty-day-old moon, and the *embolismus* is after that month or within it, or in December, as often happens, and the intercalated day is in that year, then it comes to pass that there are three months together with a thirty-day-old moon.

This table has Adam's name and it has very important significance, and it also has four letters, namely—*d, e, u, s*. We will explain the significance of these letters when we have more leisure.

We have frequently touched upon the course of the moon, and we expect that we are vexing young men with such things. But now we will note down for them all that is definite concerning its course. A one-day-old moon

quæ debuit esse xxviii (iuxta regulam) in kalendis Maii sit xxvii, propter embolismum qui inseritur secundo nonarum Martii. Et quæ in kl. Iunii trigesima esse debuit, vigesima nona erit' (*P.L.* xc, 791). 'Tertius embolismus II Nonarum Martii, quando septemdecim epactæ sunt, inseritur; et in Nonarum Aprilis finiens, trigesimam lunam facit' (*ibid.* 799). [Cf. Helperic, *Liber de Computo*, xxvi].

21 sqq. See p. 202 *infra*.

25 sqq. 'Tradunt quoque argumentum veteres, quo luna eiusque ætatis quot horis luceat exploretur: quia enim prima luna, inquiunt, quatuor punctos lucet, adicitur hic numerus a secunda luna quotidie usque ad plenilunium, detrahiturque

- prican, ac we wyllað secgan to soðe fif prican æfter Beda<n>¹ gesetnysse. Gyf þu wilt witan hu lange he scíne þonne he byð twegra nihta eald, þonne dó þu twia feower togædere; þæt beoð ehta. Todæl þa eahta 5 purh fif, forðon fif prican wyrcað ane tid. *Quinquies* [a]sse² *quinquies*—‘Æne fif beoð fif.’ Preo þær synt to lafe. Twegra nihta eald mona scinð ane tid 7 pry [p. 166] prican. Gemænigfyld þa preo purh feower: Priwa feower beoð twelf. Todæl þa twelf purh fif. *Quinquies* 10 *bini decus*; þæt ys on Englisc, ‘Twia fif beoð tyn,’ 7 twa þær beoð to láfe. Þat tacnað þæt preora nihta eald mona scinð twa tida 7 twegen prican. Uton nu ymbe tynnihtum ealdum monan wurdlian. Nymað tyn 7 gemænigfyld þæt getæl feower siðon. Feower siðon 15 tyn beoð feowertig. Todælað þas feowertig purh fife. *Quinquies octoni quadrais*: þæt ys on Englisc, ‘Fif siðon eahta beoð feowertig.’ Eahta tida scinð se mona þonne he byð tyn nihta eald. Gyt we wyllað ymbe sprecan, hu lange he scinð þonne he byð fiftyne nihta eald; þonne [p. 167] 20 he byð full. Feower siðon fiftyne beoð syxtig. Todælað þas syxtig purh fif.³ Fif siðon twelf beoð syxtig. Twelf tida scinð se mona þonne he byð fiftyne nihta eald. Þæt ylce we tæcað on þære wanunge þe we cweðað be þære weaxunge.
- 25 Lá wynsuma broðor, gým pisses hwioles; hyt þe ætywð genoh openlice eall þæs monan ryne. Herto we willað geicean þa Grecisce naman, 7 þa stowa þe se mona byð þonne byð *prima* oððe *decima* oððe .xv. *M[e]noides*⁴ he byð geciged *prima*; *diatomos* tyn nihta eald, oððe fif 7 twentig; *amphicirtos* twelf nihta

¹ MS. Beda.² MS. esse.³ MS. fiftig.⁴ MS. monoides.

dehinc paribus spatiis in diminutionem. Ed ideo si nosse vis luna secunda quot horas luceat, multiplica per quatuor duo, fiunt octo, partire per quinque, quia quinque puncti horam faciunt, quinquies asse quinquies et remanent tres, horam ergo et tres punctos lucet luna secunda. Item multiplica tria per quatuor, fiunt duodecim: partire per quinque, quinquies bini decus, et remanent duo: duas horas et totidem punctos tertia luna lucet. Item ubi ad decimam lunam perveneris, multiplica per quatuor, fiunt quadraginta: partire per quintam partem, quinquies octoni quadrais: octo horas lucet decima luna. Et ne argumentum dubium fore arbitraris, tene quindecim, inquirunt, et ubi

shines for four 'points,' but we will as a fact say five points in accordance with the account of Bede. If you wish to know how long it shines when it is two days old, then add twice four together: that makes eight. Divide the eight by five, because five 'points' make one hour. *Quinquies asse quinquies*: 'once five is five.' There are three left. A two-day-old moon shines for one hour and three 'points.' Multiply the three by four: three times four are twelve. Divide the twelve by five. *Quinquies bini decies*: that is in English, 'Twice five are ten,' and there are two over. This denotes, that a three-day-old moon shines for two hours and two 'points.' Let us now speak of the ten-day-old moon. Take ten and multiply the number four times. Four times ten are forty. Divide this forty by five. *Quinquies octoni quadraies*; that is in English, 'Five times eight are forty.' The moon shines for eight hours when it is ten days old. We will further speak of how long it shines when it is fifteen nights old; then it is full. Four times fifteen are sixty. Divide this sixty by five. Five times twelve are sixty. The moon shines for twelve hours when it is fifteen days old. The same directions as we have given for the waxing moon apply to the waning moon.

O amiable brother, notice carefully this wheel; it will show thee very clearly the whole course of the moon. To this we will add the Greek names, and the positions of the moon when it is one day or ten days or fifteen days old. When it is one day old, it is called *μηνοειδής*; when ten or twenty-five days old, *διάτομος*;

pernox luna candet exquire, multiplica per quatuor, fiunt sexaginta: partire per quinque, quinquies duodeni sexais. Duodecim horas . . . luna perlustrat' (Beda, *T.R.* xxiv).

25 sqq. 'In figura item rotunda . . . quot formas a prima usque ad decimam quintam habeat Græcis nominibus subnotavi; quæ deficiendo iterat, quoniam eisdem momentis deficit quibus crescit, quod designant ætates lunæ sub signis descriptæ. Sicque fit ut semper appareat menoides versus Occidentem, dichotomos superior versus Septentrionem, etc.' (Figure and gloss to Beda, *PL.* xc, 401-2). Cf. 'Qui numerus formam lunæ complectitur: nam primo est corniculata quam *μηνοειδῆ* Græci uocant, deinde medilunia quam *διάτομον*, dehinc dimidiato maior quæ dicitur *ἀμφικυρτος*, mox plena quæ dicitur *πληροσέληνος*' (Martianus Capella, Ed. F. Eyssenhartdt, VII, § 738).

eald, oððe feower 7 twentig; *panselenos* fiftyne. Þas þing we geopeniað bet on þissum trendle : (Plate.) [p. 168]

Feowertyne 7 syxtyne habbað án 7 preottyne 7 seofontyne. Þonne þu, arwurða broðor, gehyrst þæt 5 se mona beo fram þære sunnan twelf fæca, þonne undergyt þu, swylce ic þus cweðe, 'Byrhtferð mæssepreost stent on þam twelftan stede æfter þam biscope Eadnoðe, oððe he sitt.' (Plate.)

[p. 169]

Ðas circulas synt behefe eallum gehadedum mannum [p. 170]
10 7 swyðust þam preostum þe sceolon folc lēran 7 þa Easterlican tid þurh þæs monan ryne ætýwan.

On þissum circulum ærest stent se circul þe gebyrað to þære Lengtenlican tide, 7 syððan synt þa *terminos* awritene þe belimpað to þære Easterlican tide. ✠ On 15 þære þridan stowe synt þa *termina*, þæt synt þa gemæro, þe gebyriað to Gangdagum, 7 þær onem synt þa þe gebyriað to Pentecosten þære halgan tide.

† belimpað

On manegum bocum synt ærest þa *termini* amearkode þe man hæf *Septuagessimales*. Þurh þa man sceal witan, 20 hwænne man sceal þæt ciriclice leoð forlætan, þe Ebrei hatað *Alleluia*, 7 Lydenware hatað *Laudate Dominum*, [p. 171] 7 Englice¹ peoda 'Godes Lof' gecigað.

✠ Se wynsuma circul þe ys geciged *Nonc Aprilis*, he sceal mid his ealdorscipe ealle þa oðre gerihtan 7 gereccan, 25 þæsðe þa regolweardas us heton secgan. ✠ Doð ærest þæt Ianuarius hæbbe ^{þritig nihta} *lunam .xxx.* 7 þæræfter þæt Febru- ^{nigon 7 twentig} *arius* hæbbe *uigessimam nonam*, 7 betwyx þissum twam monðum man sceal witan mid deopðancum móde hwær beo se mona tyn nihta eald, 7 æfter þære ylde swa 30 hwylc Sunnandæg swa þær byð gehendost, ge sceolon forlætan *Alleluia*.

✠ Syððan *Februarius* hæfð geendod his mona(n)² ylde, se sceal beon .xxix, oððe .xxx. on þam feorðan geare, nimað syððan þæne níwan monan 7 witað hwær

tricesima

¹ MS. on englisce.² MS. mona.

19-21. Cf. 'Fram eastron op pentecosten sy alleluia butan todælednessa geowyden ægper ge on sealmum ge on uersum. Fram pentecosten op lenctenes anginne ælce niht æt uhtsange si alleluia gecweden' (MS. Titus, A. iv, fo. 40). Responses are

when twelve or twenty-four days old ἀμφίκυρτος; and when it is fifteen days old πανσέληνος. We explain these things better in this circle.

Fourteen and sixteen have one, and thirteen and seventeen. When thou, O reverend brother, hearest that the moon is twelve spaces from the sun, then do thou understand that, as if I were to say: 'Byrhtferth the priest stands or sits in the twelfth place after Bishop Eadnoth.' *

These cycles are necessary to all men in holy orders, and especially to priests who have to teach people and show Easter Day by the course of the moon.

✠ In these cycles there stands first the cycle which relates to Lent, and after it are written the termini which pertain to Easter. ✠ In the third place, there are first the termini, that is to say 'the limits,' which relate to the Rogation Days, and beside them those which relate to the holy season of Whitsuntide.

In many books, the termini which are called the (*termini of*) Septuagesima, are inserted first: by means of these we can tell when to give up singing the hymn which the Hebrews call Alleluia, and the Latins *Laudate Dominum*, and the English 'God's Praise.'

✠ The delightful cycle, which is called *Nonae Aprilis*, must with its sway govern and direct all the others, as the authorities on the observance of rules have bid us say. ✠ In the first place, see that January has a thirty-day-old moon, and next that February has a twenty-nine (*day old moon*), and between these two months you must very thoughtfully observe when the moon is ten days old, and on whatsoever Sunday falls next after that date, ye shall cease (*to sing*) Alleluia.

✠ After February has completed the age of its moon, which must be twenty-nine days old, or thirty in the fourth year (*of the cycle*), take then the new moon,

never sung with Alleluia, except from Easter to Pentecost (R. T. Hampson, *Medii Aevi Kalendarium*, II, s.v. *Alleluia*, also *ibid.* p. 356). See *Regula S. Benedicti*, § xv.

23 sqq. Cf. Hrabanus Maurus, *Liber de Computo*, lxxxiii and Hampson, l.c. II, 356.

* Bishop of Dorchester, 1006–1016 (*Monasticon Anglicanum*, I, 457).

he beo *secunda*, 7 swahwylc Sunnandæg swa þær beo gehendust, se byð se forman Sunnandæg on þam Leng- [p. 172]
tene. Doð þæt Martius monð hæbbe *lunam tricesimam*, swa hys gewuna ys, 7 underfoð *Aprilis lunam*, se sceal
5 geendian .xxix. Ac ic eow warnige, wynsume preostas, mid Moyses láre þæt ge cyrtenlice eow gewarnion 7 geornlice gýmon hwær se mona beo tyn nihta eald, forþan se fulla mona gebyrað to þære Easterlican tide. Syððan Aprilis mona byð geendod .xxix, man sceal fon

- 10 on Maius monan, 7 æfterþam þe he byð ^{ma}.xx, swa hwylc Sunnandæg swa þær beo gehendost, he geswutelað bórlice þæt þæs on morgen byð se forman Gangdæg. Þa dagas synt gehaten *Letaniarum Dies* on Grecisc, 7 on Lyden *Rogationum*, 7 on Englisc Béndagas. Syððan
15 þæs mona<n> ^{tricesima} ¹ yld[u] ² byð .xxx. 7 Iunius mona byð feower nihta eald, swa hwylc Sunnandæg swa þær byð [p. 173]
gehendost, se byð Pentecostenis Dæg, þæt byð se fiftcogoða dæg æfter Easter-dæge.

De Lxx.

- 20 Se mona sceal beon tyn nihta eald ælce geare on þam *Septuagessimalem circulum*, 7 on þære Easterlican termen he sceal beon feowertyne nihta eald, 7 on Gangdagum twentig, 7 on Pentecosten feower.

- Gyt ic wylle eow gecyðan mid soðre race hu ge magon
25 witan hwær byð þæs forman monðes angyn. Wytað hu fela epactas beon on geare, 7 hu eald beo se mona on kl. Ianuarii. Nu to-geare, he wæs .xxiii, 7 hyt ys þæt fite ger on þam Easterlican circule. Tellað preo 7 twentig daga fram æftewardum *Martium* upweard,
30 7 hawiað mid hluttre gesihðe hwær beo .vii. id. Marii. Þonne gemetað ge þær ongen .v. gewriten. Þa tacniað [p. 174]
hwær þæs forman monðes angin byð on þam fiftan geare þæs circules. Ðus ge magon findan ælce geare þæs

¹ MS. mona.

² MS. ylde.

24 sqq. 'Si enim velis agnoscere initium primi mensis, hoc est, ubi principium sit lunæ paschalis, scias eodem anno de quo inquiris quot epactæ sint in kalendis Ianuariis; et quota luna

and notice where it is two days old, and whatever Sunday is nearest to this date will be the first Sunday in Lent. See that the month of March has a thirty-day-old moon, as is its usual course, and take the moon of April, which must end when twenty-nine days old. But I warn you, O amiable priests, by the instructions of Moses, that you take good care and pay diligent heed to where the moon is ten days old, because the full moon belongs to the Eastertide. When the moon of April has ended on its twenty-ninth day, you must take the moon of May, and whatever Sunday is nearest the day on which it is twenty days old shows admirably that the first Rogation Day is on the following morning. These days are called *Litaniarum Dies* in Greek, and *Rogationum (Dies)* in Latin, and Rogation Days in English. After the age of the moon is thirty days, and the moon of June is four days old, whatever Sunday is nearest to it will be the Day of Pentecost, that is the fiftieth day after Easter Day.

Of Septuagesima.

The moon must be ten days old every year in the Septuagesimal Cycle, and at the Easter Terminus it must be fourteen days old, and at Rogationtide twenty, and at Whitsuntide four.

I will further show you with a true exposition, how you can know where the beginning of the first month is. Note how many epacts there are in the year (*in question*), and the age of the moon on the 1st January. In the present year (*i.e. A.D. 1011*), it was twenty-three days old, and this is the fifth year in the Paschal Cycle. Count twenty-three days backwards from the end of March, and observe with clear sight the position of the 9th March. Opposite this you will then find .v. written. This shows the position of the beginning of the first month in the fifth year of the cycle. Thus you will be

fuerit, tot dies in Martio mense a fine retro subtrahas' (Hrabanus Maurus, *Liber de Computo*, lxxxv).

32 sqq. 'Et ubi deveneris, ibi initium primi mensis invenies; exceptis tribus embolismis, id est, in novissimo embolismo ogdoadis, et primo embolismo hendecadis, et novissimo em-

forman monðes angin, buton þrim gearum: þæt byð on þam eahtoðan 7 on þam endlifstan 7 on þam nigonteoðan. On þam ytemestan *embolismo*, þæt ys on þam eahtoðan geare, byð þæs forman monðes angin on 5 nonas Aprilis; 7 on þam endlifstan geare byð þæs geares angin on .iiii.^{ta} non. Aprilis. Þus hyt ys gemearcod on Lyden: *In primo endecade, initium primi mensis in .iiii.^{ta} N. Aprilis inuenitur.* On þam nigonteoðan geare byð þæs Easterlican monðes angin on .ii. N. Aprilis.

10 Lá arwurðan preostas, þæt ic secge eow to soðe, þæt þys gescead eow næfre ne bepæcð.

Ymbe þæne Easterlican dæg, we eow-wyllað openlice gecyðan, þæt he wæs on þære ealdan æ *tribus argumentorum indicibus preceptum*, þæt ys mid þrym gleawnyssum 15 he wæs beboden, þæt ys þæt he wære æfter þære Easterlican emnihte, 7 on þam forman monðe, 7 on þære priddan wucan. [p. 175]

Seo feorðe gleawnys ys þæt man sceal anbidian þæs Sunnandæges, þe Crist wæs for us geoffrod 7 gewát, 20 þurh oferfæreld, of deaðe to life 7 of brosnunga to unawemmednyssse, 7 of wite to wuldre. Gyf Eastron beoð pridið ið. Aprilis, þonne byð Lengten on kl. Martius, 7 þæt we secgað preostum, þæt æfter swa fela daga fyrste swa beoð Eastron æfter pridið ið. Aprilis, swa fela daga 25 fyrst <byð Lengten æfter kl. Martius; 7> ¹ æfter swa fela daga fyrste swa beoð Eastron ær pridið ið. Aprilis, swa fela daga ær kl. Martii byð Lencten. [p. 176]

* Gyf Eastron beoð on kl. Aprilis, þonne beoð Gangdagas on N. Mai, 7 gif Eastron beoð ær kl. Aprilis oððe 30 syððan, wite þu, gerada preost, þæt þu hæbbe callswa fela dagum ær N. Mai, oððe syððan, Gangdagas.

Þæt gerist preostum to witanne hwæt beo betwyx Eastron 7 þeorfdagum. Easterdæg wæs se forman dæg on þære ealdan æ þonne se mona wæs .xiii, 7 þa seofon

¹ MS. *desunt*.

* In the margin opposite 'gyf' is the sign ψ.

bolismo hendecadis. In novissimo enim embolismo ogdoadis, initium primi mensis in Nonis Aprilis invenitur. In primo autem hendecadæ, in quarto Non. Aprilis invenitur. In ultimo vero embolismo hendecadis, in secundo Non. Aprilis principium primi mensis invenietur. Hæc observatio nunquam fallit' (Hrabanus Maurus, l.c. lxxxv).

able to find the beginning of the first month every year, except in three years, viz. in the eighth, and the eleventh, and the nineteenth. In the last embolismic year (*of the ogdoas*), that is to say, in the eighth year, the beginning of the first month is on the 5th April; and in the eleventh year, the beginning of the year is on 2nd April. It is noted in Latin as follows: *In primo Endecadae, initium primi mensis in IV Non. Aprilis inuenitur*: In the nineteenth year, the beginning of the Easter month is on the 4th April. O reverend priests, I tell you for a fact that this rule will never fail you.

With regard to Easter Day, we will clearly make known to you that under the Old Covenant *tribus argumentorum indicibus praeceptum*, that is to say, that 'it was commanded with three criteria,' viz. that it should be after the Easter equinox, and in the first month, and in the third week.

The fourth criterion is that we must await the Sunday on which Christ was sacrificed for us and departed, by passing-over, from death to life, from corruption to incorruption, and from torture to glory. If Easter falls on the 12th April, then the first Sunday in Lent is on the 1st March; and we tell priests this, that the first Sunday in Lent is the same number of days after the 1st March as Easter is after the 12th April; and that the first Sunday in Lent is the same number of days before the 1st March as Easter is before the 12th April.

If Easter is on the 1st April, then Rogationtide will be on the 7th May, and if Easter is before the 1st April, or afterwards, see, O skilled priest, that thou keep Rogationtide exactly the same number of days before or after the 7th May.

It is fitting for priests to know what is the difference between Easter and the Days of Unleavened Bread. Easter Day was the first day, in the Old Covenant,

12 sqq. See p. 144 *supra*.

18-21. 1 Cor. v. 8. Cf. S. Ambrose, *Hexameron*, I, § 14.

21 sqq. 'Etiam hoc intimare placuit, quod iuxta legis scripturam alia paschæ, alia solennitas est azymorum. Una quippe

dagas, þe þæræfter wæron, wæron geciged *dies azimorum*.
 Þes wurðfulla gewuna ys swyðe wynsumlice gehealden
 betwyx Cristenum mannum. Hwæt, hig þæne forman
 dæg mid mycelum wurðscipe forestæppað, 7 þæs monan
 5 ylde fram fiftyne nihtum of ¹ án 7 twentig nihta wærlice
 gehealdað, 7 þæne awestendan deofol gastlice fram heom [p. 177]
 ascufað, swa se arwurða apostol lærð: *Non in fermento
 malitie et nequitie, sed in azimis sinceritatis et ueritatis
 epulari debemus.*

- 10 Se ðe þas circulas wyle geornlice asmeagan, he sceal
 gepencan þæt þa eahta gear synd on Grecisc *ocdoade*
 gehaten, 7 on Lyden *octo anni* 7 on Englisc eahta
 gear, 7 on þam eahta gearum beoð þry *embolismus*
 7 fif *communes*, 7 on þam endufon wintrum beoð
 15 seofon *communes anni* 7 feower *embolismi*, swa we forwel
 oft habbað amearcod, 7 gýt wyllað, gýme se ðe wylle.

I	CÖ	NvH.	VI	EĒ	XXV	XI	EĒ	XX	XVI	CÖ	XV
II	CÖ	XI	VII	CÖ	VI	XII	CÖ	I	XVII	EĒ	XXVI
III	EĒ	XXII	VIII	EĒ	XVII	XIII	CÖ	XII	XVIII	CÖ	VII
III	CÖ	III	IX	CÖ	XXIII	XIII	EĒ	XXIII	XIX	EĒ	XVIII
V	CÖ	XIII	X	CÖ	IX	XV	CÖ	III			
	OC	DO	A	DE			EN	DE	CA	DE	I

XI ANNI

- Ðæt byð snotrum were med swyðe arwurðlic beforan [p. 178]
 Godes gesihðe, gif he wisdomes lare geleaffullum esne
 cyð to soðe. Nu we hwætlice þis habbað gegaderod,
 20 þæt ys on Lyden *actiuum*² *opus uel imitativum*. Þas
 word tæcniað þa þing þe beoð cyrtenlice geset, oððe þe
 beo<ð>³ to fyligeanne; 7 þas þing man hætt on Grecisc
drammatikon oððe *mi[me]ticon*⁴: on Lyden ys on
 nama<n>⁵ geciged *enarrativum*, þæt ys geswuteli-
 25 gende oððe gecyðende: 7 on Grecisc man nemð
 swylc þing *exegematikon uel apangeltikon*. Gyt ys pridde

¹ of for oð occurs not infrequently in Late OE. and Early ME. texts. See *The Old English Heptateuch*, E.E.T.S., p. 300.

² MS. actinum.

³ MS. beo.

⁴ MS. micticon *app. from mieticon*. I owe the emendation to Dr. C. T. Onions.

⁵ MS. nama.

dies paschæ, id est, transitus est, quarta decima videlicet primi mensis . . . ; et mox sequenti nocte transiuit Dominus Ægyptiorum primogenita percutiens; . . . sequentes vero dies septem,

when the moon was fourteen days old, and the seven days following were termed *dies azymorum*. This excellent custom is very delightfully observed among Christian people. Lo, they anticipate the first day with great honour, and carefully observe the age of the moon from fifteen to twenty-one (*days old*), and spiritually thrust away from them the devastating Devil, as the venerable apostle instructs us : ' We must keep the feast not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth ' (1 Cor. v. 8).

Whoever will diligently study these cycles must remember that the (*first*) eight years are termed in Greek *ὀγδοάς*, and in Latin ' octo anni,' and in English ' eight years,' and (that) in the 'ogdoas' there are three embolismic years, and five common years, and (that) in the 'hendekas' there are seven common years and four embolismic, as we have very frequently noted, and will do so again, let him heed who will.*

It will be a very honourable reward for a wise man in the sight of God, if he truly makes known to a Christian man what philosophy teaches. Now we have hastily collected what follows . . . that is to say in Latin, *actiuum opus uel imitativum*. These words signify those things which have been elegantly composed, or which are to be imitated; and these things are called in Greek *δραματικόν* or *μιμητικόν*; in Latin it is denominated *enarrativum*, that is to say demonstrative or narrative; and in Greek such work is called *ἐξηγηματικόν* or *ἀπαγγελτικόν*. There is yet a third species of narrative, which

* There is apparently a big gap in the text here.

id est, a decimo quinto usque ad vigesimum primum mensis eiusdem, azymorum proprie vocantur . . . Quem legalium morem sacrorum etiam nunc Ecclesiæ consuetudo non ignobiliter imitatur' (Beda, *T.R.* lxiii).

7-9. 'Septem dies azymorum celebremus, quibus, sicut Apostolus edocet, non in fermento malitiæ et nequitiae, sed in azymis sinceritatis et veritatis epulari debemus' (Beda, *ibid.*).

10 sqq. Cf. pp. 100 sqq. *supra*.

19 sqq. 'Sane quia multa disputauimus de poematibus et metris, commemorandum in calce, quia poematum genera sunt tria: aut enim actiuum vel imitativum est, quod Græci dramaticon vel micton appellant: aut enarrativum, quod Græci exegematicon vel apangelticon nuncupant: aut commune vel mixtum, quod Græci cœnon vel mistom vocant. Dramaticum

cynn þære rake, þe on Lyden ys gecweden *commune*,
 7 on Englisc gemæne, oððe *mixtum*, þæt ys, gemenged,
 þæt Grecisce lareowas cigeað *koenon* oððe *micton*. Þonne
 se sceop in gebringð oðre hadas, þe wið hine wurdlión
 5 swylce hig him andswarion, þonne byð seo gesettnys [p. 179]
coenon uel micton geciged. Swa þas þing synd gesette
 þe man nemð *Ylias* 7 *Odissia Omeri* 7 *Eneidos Virgilii*.
Ilias, þæt beoð gewyn 7 *Odissia* beoð gedwyld,
 swa Omerus on þære béc recð. Seðe wyle ymbe þæs
 10 gerimes deopnyssa spyrian, þonne mæg he gemetan
 þisra þreora cynna rake on þam gewefe.

Þæt we willað, þæt se sceawre wite mid fullum geráde,
 þe þis gewrit aspyrað, þæt on þam boccræfte fela hiw
 synd amearcode : þa synd on Lyden *figure*, 7 on Grecisce
 15 *scemata* gecweden. *Prolemsis* hatte þæt forme, þæt ys
 on Lyden *anticipatio uel preoccupatio uel presumptio*,
 þæt ys on Englisc forestæppung oððe dystynnys,
 þonne se nama byð beforan þe sceolde beon bæftan.
 Þæt ylce we cweðað be þam worde, 7 þis uers we doð [p. 180]
 20 to trumre bisne : *Fundamenta eius in montibus sanctis*,
diligit Dominus portas Sion. Ær he cwæð *eius* ær
Dominus.

Þæt oðer hiw ys geciged *zeuma*, þæt ys gefeig
 on Englisc. Þis gefeg ys swyðe gelome on halgum
 25 gewritum; swa ys þes cwide : *Omnis amaritudo et ira*
et indignatio et clamor et blasphemia tollatur a uobis.
 Fægere se æðela kyning Daid þis hiw gefægerode, þus
 bymendre stefne hleoðriende—cwæð : *Qui ingreditur sine*
macula <et operatur iustitiam>,¹ 7 eft *qui loquitur* eall
 30 to þam ende.

[*Hypozeuxis*]² ys þam foresprecenan hiwe genoh

¹ MS. *desunt*.

² MS. *Apozeus*.

est, vel activum, in quo personæ loquentes introducuntur, sine poetæ interlocutione, ut se habent tragoediæ et fabulæ' (Beda, *De Arte Metrica*, Giles, vi, 78). 'Exegematicon est vel enarrativum, in quo poeta ipse loquitur . . . Coenon est vel micton, in quo poeta ipse loquitur . . . et personæ loquentes introducuntur : ut sunt scripta et *Ilias* et *Odyssea Homeri*, et *Æneis Virgilii*' (Beda, *ibid.*).

10 sqq. 'Solet aliquoties in Scripturis ordo verborum, causa decoris, aliter quam vulgaris via dicendi habet, figuratus inveniri : quod grammatici Græce Schema vocant : nos habitum . . . vel figuram recto nominamus . . . Sunt autem multæ species Schema-

in Latin is called *commune*, and in English common, or *mixtum*, that is to say mixed; this the Greek grammarians term κοινόν or μικτόν. When the poet introduces other persons who talk with him as if they were answering him, the composition is called κοινόν or μικτόν. Those works which are called the Iliad and the Odyssey of Homer and the Aeneid of Virgil are written in this way. *Ilias* means 'strife,' and *Odysseia* 'wandering,' as Homer explains in the book. Whoever desires to investigate the mysteries of prosody can find an account of these three species in the context.

We wish the student who is studying this book to understand perfectly clearly that many rhetorical figures are distinguished in literature. These are termed *figurae* in Latin, and are called σχήματα in Greek. The first is called prolepsis (πρόληψις), that is in Latin, *anticipatio uel praeoccupatio uel praesumptio*, that is in English, anticipation or presumption, when the noun which ought to be behind is in front. The same thing applies to the verb, and we give this verse as a reliable example: *Fundamenta eius in montibus sanctis, diligit Dominus portas Sion* (Psalm lxxxv). He said *eius* before *Dominus*.

The second figure is called *Zeugma* (ζεύγμα), that is joining in English. This joining is very frequent in sacred writings; this statement is an example: *Omnis amaritudo et ira et indignatio et clamor et blasphemia tollatur a nobis* (Ephes. iv. 31). The noble king David made a very graceful use of this figure when he cried and said with the voice of a trumpet: *Qui ingreditur sine macula et operatur iustitiam*, and again: *Qui loquitur* right to the end (Psalm xiv).

Hypozeuxis (ὑπόζευξις) is very contrary to the figure

tum . . . *Prolepsis*, *praeoccupatio*, sive *praesumptio*, dicitur (Beda, *De Schematis et Tropis Sacrae Scripturae Liber*, Giles, vi, 80 sqq.).

18 sqq. 'Figura est, quando ea quæ sequi debent, anteponuntur; quemadmodum habetur in Psalmo lxxxvi. *Fundamenta eius etc.* Ante posuit *Eius*, et postea cuius, id est, Domini. . . *Zeugma*, coniunctio dicitur . . . Uno uerbo: ut Apostolus ait ad Ephesios quarto capite: *Omnis amaritudo etc.* Sententia autem, quemadmodum Psalmista in Psalmo xiv præponens: *Qui*

wyðertyme, swa se sealm cwyð: *Virtutem terribili(or)um tuorum dicent, et magnitudinem tuam narrabunt. Memoriam . . . [eruciantur]*¹ eal to ende; 7 se wynsuma cempa cwyð: *Sive prophetiae euacuabuntur, 5 sive lingue cessabunt, 7 gýt ma, þæt beoð et cetera.*

Silempsis ys án hiw, þonne þa *casus* on anre geset- [p. 181]
nyse hig totwémað, swa ys þes cwyde: *Adtendite popule meus <legem meam>*²: *inclinate aurem uestram in uerba oris mei.* Þæt he gecwæð ærest *popule meus*,
10 þæt ys *singularis numerus* on Lyden, 7 on Englisc anfeald getæl. He cwæð þæræfter: *Inclinate aurem uestram*; þæt ys *pluralis numerus* on Lyden, 7 on Englisc mænigfeald getæl.

Anadiplosis ys on þære fiftan stowe amearcod; þæt
15 ys on Lyden *iterata dupplicatio*, 7 on Englisc geedlæcend twyfealdnyss, þonne þæt uers geendað on þam naman þe hit eft onfehð, swa ys: *Stantes erant pedes nostri in atriis tuis, Hierusalem, Hierusalem que edificatur <ut ciuitas>.*

20 *Anaphora* ys þæt syxte hiw; þæt ys on Lyden gecweden *relatio uel repetitio*, 7 on Englisc gelomlicnys, þonne þæt uers onginð on forewerd eallswa þæt oðer, [p. 182]
eallswa ys: *Dominus illuminatio mea, et salus mea, quem timebo? Dominus defensor.* 7 swa ys: *Vox 25 Domini in uirtute; uox Domini in magnificentia.* Sume uðwitan hatað þis hiw *epanaphoram*, þæt ys *super relationem*.

*Epanalemsis*³ ys on þære seofeðan stowe. Þis hiw byð gehwær funden on gewritum þonne se cwyde byð
30 on foreweardum þam uerse 7 eft on æftweardum, swa ys: *Gaudete in Domino semper: iterum dico gaudete*

¹ MS. hab.² MS. desunt.³ na inserted above the line in the MS.

ingreditur, etc. *Hypozeuxis*, est figura superiori contraria . . . Tale est et illud, in verbo: ut Psalmo cxliv: *Virtutem terribilium tuorum dicent, etc. . . .* Item primæ Corinthiorum xiii: *Sive prophetiae (inquit) euacuabuntur, etc.* (Beda, *ibid.*).

6 sqq. *Syllepsis* est, quum casus discrepantes in unam significationem congregamus veluti habetur in Psalmo lxxvii: *Attendite, etc. . . . Anadiplosis*, est congeminatione dictionis, quæ in ultima parte præcedentis versus, et prima sequentis iteratur: veluti habetur in Psalmo cxxi: *Stantes erant, etc. . . . Anaphora*, est relatio, quum eadem dictio bis sæpiusque per principia versuum

which we have just mentioned, as the psalm says: *Virtutem terribilium tuorum dicent, et magnitudinem tuam narrabunt. Memoriam abundantiae suavitatis tuae eruclabunt* right on to the end (Psalm cxliv). And the amiable soldier (St. Paul) says: *Siue prophetiae, euacuabuntur: siue linguae, cessabunt* (1 Cor. xiii. 8), and yet more, that is to say *et cetera*.

The (rhetorical) figure syllepsis (σύλληψις) occurs when there is a discrepancy between the cases in a piece of narrative, as in this statement: *Attendite, popule meus, legem meam: inclinate aurem uestram in uerba oris mei* (Psalm lxxvii.). He said first of all *popule meus*, which is singularis numerus in Latin, and in English singular number. He said afterwards: *Inclinate aurem uestram*, which is pluralis numerus in Latin, and plural number in English.

Anadiplosis (ἀναδίπλωσις) is defined in the fifth place; that is in Latin *iterata duplicatio*, and in English repeated duplication, when the verse ends with the noun with which the next begins, as in the following example: *Stantes erant pedes nostri in atriis tuis, Ierusalem: Ierusalem, quae aedificatur ut ciuitas* (Psalm cxxi.).

Anaphora (ἀναφορά) is the sixth figure; it is called in Latin *repetitio*, and in English repetition, when the (first) verse begins in exactly the same way as the second, just as: *Dominus illuminatio mea et salus mea, quem timebo? Dominus defensor* (Psalm xxvi). Another example is: *Vox Domini in uirtute: uox Domini in magnificentia* (Psalm xxviii.). Some scholars call this figure epanaphora (ἐπαναφορά), that is *super relationem*. Epanalepsis (ἐπανάλυψις) is in the seventh place. This figure is found in writings whenever a statement is made at the beginning of a verse and again at the end, as: *Gaudete in Domino semper: iterum dico gaudete,*

repetitur: quemadmodum habetur Psalmo lvi: Dominus illuminatio mea, et salus mea, quem timebo? Dominus defensor vitæ meæ, a quo trepidabo? (Beda, *ibid.*).

22 sqq. 'Fit etiam anaphora . . . quemadmodum Psalmo xviii: Vox Domini, etc. . . . Hanc quidam Epanaphoram vocant. Epanalepsis, est sermonis in principio versus positi in eiusdem fine repetitio: quemadmodum Apostolus ad Phil. iv: gaudete, etc. . . . Item Psalmo lxxxii: Deus, quis similis, etc.

7 eft: *Deus, qui*<s>¹ *similis erit* <tibi>²? *Ne taceas, ne*<que>² *compescaris Deus.*

Epizeuxis ys on þære eahtoðan stowe, þæt ys on Lyden *superconiunctio*, 7 on Englisc getwynnys, þonne man 5 cwyð twa gelice word on anum uerse, swa ys þis: *Consolamini, consolamini*, 7 eft: *Eleuare, eleuare*. On oðre wisan ys þis hiw genemned *palilógie*,³ þæt ys on Lyden *repetitio sermonis*, 7 on Englisc . . .

Paronomasia, id est denominatio on Lyden. Þis [p. 183]
10 hiw byð gesett on *myslicum* andgite, swylce ic þis dó to bisne: *Amans* 7 *amens*, 7 *semens* 7 *sementis*⁴ 7 *seminarium*. *Amans homo* byð lufwende man, 7 *amens* byð awoffod, 7 *semens* byð sawende, 7 *sementes* byð sawendis, 7 *seminarium* byð . . . Fægere þis hiw
15 geglengde Isaias se witega, þa he þus giddiende cwæð: *Expectaui ut faceret iudiciū, et ecce iniquitas; et iustitiam et ecce clamor*. Þas word swyðe fægere geþwærlæcað on Ebreiscre spræce, swa we þæt her willað þam rædere geswutelian. *Iudiciū* on Lyden, 7 on Englisc dóm,
20 7 on Ebreisc *mesapháát*: *iustitia* on Lyden, 7 on Englisc rihtwisnys, 7 on Ebreisc *sadaca*: *iniquitas* on Lyden, on Englisc ys geeweden unrihtwisnys, 7 on Ebreisc *mesapháá*: *clamor* on Lyden, on Englisc ys hlúdnys, [p. 184]
7 on Ebreisc ys gereht *suaca*. Fægere he gemetegode
25 þæra namena gelicnyssa. *Iudiciū* he genemde *mesapháát*, 7 *iniquitas mesapháá*, 7 *iustitia sadaca*, 7 *clamor suaca*.

Sches<is> *onomaton*,⁵ þæt ys þæt hiw þe manega naman

¹ MS. qui.

² MS. deest.

³ MS. palinlogie.

⁴ Inserted above the line in the MS.

⁵ MS. schesono maton.

. . . *Epizeuxis*, est eiusdem verbi in eodem versu sine aliqua dilatione congeminatione: quemadmodum habetur apud Esaiam, capite quadragesimo: *Consolamini, consolamini, etc.* . . . Et iterum apud eundem, capite quinquagesimo primo: *Elevare, elevare, consurge, Hierusalem* . . . Alibi *repetitio* eiusdem sermonis *Palilogiae* obtinet nomen (*Beda, ibid.*).

10 sqq. *Paronomasia* denominatio dicitur, quoties dictio pene similis ponitur in significatione diversa, mutata videlicet litera vel syllaba. [*The source of ll. 11 sqq. is neither Bede nor Isidore.*] . . . Quam Esaias propheta capite quinto, figuram elegantissime in sua lingua confecit, ubi ait: *Expectaui, etc.* . . . Hebraice enim *iudiciū* למשפּה dicitur, מִשְׁפָּה *iniquitas* לעֲרֵקָה *iustitia*, נֶעְקָה

(Phil. iv. 4). And again: *Deus, quis similis erit tibi? ne taceas, neque compescaris Deus* (Psalm lxxxii).

Epizeuxis (ἐπίζευξις) is in the eighth place, that is in Latin *superconiunctio*, and in English epizeuxis ('joining'), when two identical words are uttered in one verse, as in the following example: *Consolamini, consolamini* (Isaias xl.). And again: *Eleuare, eleuare* (Isaias li. 17 *). This figure is otherwise termed *paliologia* (παλλολογία), that is in Latin *repetitio sermonis*, and in English . . .

Paronomasia (παρονομασία) that is *denominatio* † in Latin. This figure is employed in various senses, as in the following example which I give: *Amans* and *amens*, and *semens* and *sementis* and *seminarium*. *Amans* homo is a loving man and *amens* is a mad man, and *semens* is sowing and *sementis* is of one sowing, and *seminarium* is. . . . The prophet Isaiah made a graceful use of this figure when he sang and spoke thus: *Expectavi ut faceret iudicium et ecce iniquitas: et iustitiam, et ecce clamor* (Isaias v. 7). There is a very beautiful congruity between these words in the Hebrew language, as we will here demonstrate to the reader. The Latin *iudicium* is judgement in English and *mesapháát* in Hebrew: the Latin *iustitia* is righteousness in English and *sadaca* in Hebrew: the Latin *iniquitas* is termed unrighteousness in English, and *mesaphád* in Hebrew: the Latin *clamor* is interpreted loudness in English and *suaca* in Hebrew. He arranged the parallels between the nouns beautifully. *Iudicium* he called *mesapháát*, and *iniquitas* *mesaphád*, and *iustitia* *sadaca*, and *clamor* *suaca*.

Schesis onomaton (σχέσις ὀνομάτων), that is the

* The reading is from the *Versio Antiqua*, and not from the *Vulgate* (P. Sabatier, *Bibliorum Sacrorum Latinæ Versiones Antiquæ* II, 605).

† Quintilian, vi, 3. 53 gives *annominatio* as the equivalent.

clamor, appellatur. Pulchre itaque una vel addita vel mutata litera, sic verborum similitudinem temperavit, ut pro dictione למשפה¹ diceret משפה, pro לעדקה poneret צעקה . . . *Schesis Onomaton*, id est, multitudo nominum coniunctorum diverso

¹ See Smith and Wace, DCB, II, pp. 867, 871 sqq.

beoð gegaderode of myslicum swege 7 getacniað án
ping, swa ys pis: *Ve genti peccatrici, populo graui*
iniquitate, semini nequam, filiis sceleratis, 7 on þam
Sealme: *Peccaui cum patribus, et cetera*. [Paro-
5 moeon]¹, þæt ys on Lyden *prope simile*, þæt ys on Englisc
wel gelic. Þis ys þæt teoðe hiw.

¶ *Omoeteleton*, þæt ys on Lyden *similis termina-*
t[io]; ² *omoeu, id est similis, teleuton terminat[io]* ³; *telos*
Grece finis Latine. Þæt hiw byð geciged *omoeteleton*, swa
10 oft swa se middel 7 se ytemysta dæl geendað on gelicum [p. 186]
stæfgefege, swylce frater Byrhtferð þus cweðe: *Melius*
est uidere quod cupias quam desiderare quod nescias.
Forwel oft þa peodwitan þus heora meteruers gewurðiað,
swa se wynsuma Sedulius iu gefyrn giddode, þus
15 cweðende:

Peruia diuisi patuerunt cerula ponti.

Omoeupton, þæt byð þæt hiw pe on gelicum byð
geendod, swylce ic þus cweðe: *Cantate, et exultate, et*
psallite, 7 swylce ic eft þus sprece:

20 *Ex nichilo nihilum, ad nihilum nil posse reuerti.*

Polyptoton ys þæt feowerteoðe hiw, 7 hyt ys þus to
undergitanne; *nam polon multum dicitur; toton þæt ys*
casuale. Þis hiw ys *polyptoton*: *Quoniam ex ipso, et*
25 *per ipsum, et in ipso sunt omnia, ipsi gloria in secula* [p. 186]
seculorum, 7 on þam Sealme ys *polyptoton*, þus cweðende:
Niue dealbabuntur, 7 mons coagulatus, 7 mons pinguis,
7 mons, in quo beneplacitum est <Deo>.⁴

¹ MS. *Paranomeon (bis)*.

² MS. *terminatum*.

³ MS. *terminatu*.

⁴ MS. *deest*.

sono, unam rem significantium: ut Esaia primo capite, *Vae genti, etc.* . . . Item Psalmo centesimo quinto: *Peccavimus cum patribus nostris iniuste egimus, iniquitatem fecimus*. *Paramoeon* est, cum ab eisdem literis diversa verba sumuntur.' [Cf. 'Paromoeon est multitudo verborum ex una littera inchoantium.' Isidore, *Etym.* I, xxxvi]. '*Homoeoteleton*, similis terminatio dicitur, figura quoties media et postrema versus sive sententiae simili syllaba finiuntur: ut Ecclesiastici sexto, *Melius est uidere quod cupias, quam desiderare quod nescias* . . . Hac figura Poetae et Oratores saepe utuntur. Poetae hoc modo: *Pervia divisi*

figure in which many words of different sound, and signifying one thing, are gathered together, as in this example : *Vae genti peccatrici, populo gravi iniquitate, semini nequam, filiis sceleratis* (Isaiah i.), and in the Psalm (cv) : *Peccauimus cum patribus nostris, etc.*

Paromoeon (παρόμοιον), that is in Latin *prope simile* and in English 'very like'—this is the tenth figure.

Homoeoteleuton (ὁμοιοτέλετον), that is in Latin *similis terminatio*; ὅμοιον 'similar' and τέλετον 'termination'; the Greek τέλος is *finis* in Latin. The figure is called *homoeoteleuton*, whenever the middle and the end close with the same syllable, as if brother Byrhtferth should say : *Melius est uidere quod cupias, quam desiderare quod nescias* (Eccles. vi). Learned men very often adorn their poetry in this way, even as the delightful Sedulius in days of old sang in these words :

Peruia diuisi patuerunt caerula ponti (Sedulius,
Paschale Opus I, 120).

Homoeoptoton (ὁμοιόπτωτον), that is the figure in which (the words) end in the same (sounds), as for example : *Cantate, et exultate, et psallite* (Psalm xcvi), and as if I were to say :

Ex nihilo nihilum, ad nihilum nil posse reuerti (Persius
III, 84).

Polyptoton (πολύπτωτον) is the fourteenth figure, and is to be understood thus : For *polon* means 'many' and *ptoton* 'declined with cases.' The following figure is *polyptoton* : *Quoniam ex ipso, et per ipsum, et in ipso sunt omnia : ipsi gloria in saecula saeculorum* (Rom. xi. 36), and there is *polyptoton* in the Psalm, when it speaks thus : *Nive dealbabuntur* and *mons coagulatus* and *mons pinguis* and *mons, in quo beneplacitum est Deo* (Psalm lxiii).

patuerunt caerula ponti . . . *Homoeoptoton*, quum in similes sonos exeunt dicta plurima : quemadmodum habetur Psalmo xcvi, Cantate, exultate, et psallite. (*The example from Persius is from Isidore, Etym. I, xxxvi.*) *Polyptoton* est, quum diversis casibus variatur oratio : ut ad Romanos undecimo, Quoniam ex ipso, etc. . . . Item Psalmo lxvii. Nive dealbabuntur in Selmon, mons Dei. Mons coagulatus, mons pinguis . . . mons in quo beneplacitum est Deo habitare in eo' (Beda, *De Schematis*.

Hýrmos ys þæt fífteoðe hiw : þæt ys geþwærlic hiw, swa þis ys : *Deus, in nomine tuo saluum me fac : et in uirtute tua iudica me. Hýrmos Grece* ys gecweden on Lyden *conuenientia*.

- 5 *Polysindeton* ys þæt gebed, þe byð mid manegum gefegednyssum gefrætwod, swa ys : *Dominus conseruet eum, <et uiuificet eum, et beatum faciat eum>*,¹ ⁊ swylce ic þus cweðe : ' God me geunne þæt ic mote his willan gewyrcean, ⁊ ealra his halgena ⁊ mines kynehlafordes
10 ⁊ ealra minra broðra.'

Dialiton—þis hiw polað þæs stæfgefeges, þe boceras cigeað *coniunctiones*, swylce ic þus cweðe : *Iubilate Domino, omnis terra, psalmum dicite nomini eius, date gloriam laudi eius*.

- 15 Fela we mihton ymbe þissum pingum maðelian, ac we asittað þæt þa boceras ascunior, þæt we ymbe [p. 187] heora digolnyssa þus rumlice sprecað. Ne we þeah for ege [w]andian² eorðlices mannes. Hwæt! he gewit færlíce rekene, þeah þe he beo upahafen swa cedertrywes
20 twyg on ufeweard, þæt man be him mæg singan þæt sárlice leoð, þe þus swegð on þam sealme : *Transiui, et ecce non erat*. Gýt me lyst wyð iunge men ymbe gerímcræft smegan, forþon ic to soðe gelyfe þæt mine word magon wel fremian þam þe hig wile georne ascrutan.
25 nian.

- Seo forme abecede on þam geríme ys to gewisse butan pricon, ⁊ seo oðer ys gepricod on þa swyðran healfe, ⁊ seo þrydde on þa wynstran healfe, swa us heræfter gelustfullað to amearkianne on þissum æfterfyligendum
30 wexbredum, þe se arwurða Beda gesette. Preostas [p. 188] magon butan fere þæs monan ylde findan mid geráde, buton hyt gelimpe þæt *embolismaris* monð hig gedrecce. Þæt mæg gelimpan to soðe þriwa on þam circule, þe ys *None Aprilis* geciged. On ymbhwyrfte, þæt eahtoðe

¹ MS. *desunt*.² MS. *fandian*. Cf. *Ps. cxviii, 6*.

Ed. Giles, pp. 82–86). '*Hýrmos*, *conuenientia* dicitur, quando series orationis tenorem suum usque ad ultimum seruat . . . ut Psalmo liii : *Deus, in nomine tuo, etc.* . . . *Polysyndeton*, est oratio multis nexa *coniunctionibus*, ut Psalmo xl, *Dominus conseruet eum, etc.* . . . *Dialyton* . . . est *figura superiori contraria*,

Hymos (εἶμος) is the fifteenth figure—that is to say ‘the symmetrical figure,’ as in this example: *Deus, in nomine tuo saluum me fac: et in uirtute tua iudica me* (Psalm liii). The Greek εἶμος is *conuenientia* in Latin.

Polysyndeton (πολυσύνδετον) is speech which is adorned with many conjunctions, as: *Dominus conseruet eum, et uiuificet eum, et beatum faciat eum* (Psalm xl), and as if I were to say: ‘God grant me that I may perform His will, and that of all His saints and of my Lord the king and of all my brethren!’

Dialyton (διάλυτον)—this figure dispenses with that combination of letters which scholars term conjunctions, as if I were to speak thus: *Iubilate Deo, omnis terra, psalmum dicite nomini eius, date gloriam laudi eius* (Psalm lxv).

We could say a great deal on these things, but we are afraid that scholars may hate our speaking so fully about their mysteries. Let us not, however, turn aside for fear of mortal man. Behold, he departeth very suddenly, though he be exalted on high like the branch of a cedar tree; so that we can sing concerning him that mournful song which sounds in the Psalm as follows: *Transiui, et ecce non erat*. But I am eager to pursue the study of the computus with young men, because I verily believe that my words can greatly benefit him who will diligently examine them.

The first ABC in the calendar is assuredly without dots, and the second is furnished with dots on the right-hand side, and the third on the left-hand side, as it is our pleasure to mark next to this on the following tables which the Venerable Beda composed. Priests can without peril find the age of the moon accurately, unless it happen that the embolismic month cause them trouble. This as a matter of fact may happen thrice in the cycle which is called *Nonae Aprilis*. In (*its*) revolution, the

carens coniunctionibus, ut Psalmo lxv, Iubilate Deo, omnis terra, etc.’ (*ibid.*).

17–22. ‘Vidi impium superexaltatum, et eleuatum sicut cedros Libani. Et transiui, et ecce non erat, et quaesiui eum, et non est inuentus locus eius’ (*Psalm xxxvi*).

31 sqq. See pp. 102 sqq. *supra*.

- gear 7 þæt endlyfte 7 þæt nigonteoðe swicað þam preoste on þam circule, buton he hine gewarnige mid gesceade, swa þa rædinga cweðað, þe we herbufan awriten habbað, þa<m>¹ preoston wærscipe cyðað, gymun gif hig wyllað.
- 5 Heræfter we wyllað todælan þa *abecedaria* on twa todælednyssa, swa ealde uðwitan us gewissedon.

U² man mæg gesettan to diglum þinge, oððe gif hwam atweonige on sumre rædinge.

[p. 189]
[plate]

- [Ruled for a diagram, which is not filled in. In the top right-hand corner there is the note: set to waclicū þingū].

- Ðæt ic warnige þæne þe þas cīnan þengð to aspyrianne, þæt he gelōme sceawige þas Seofon Rædinga, þe we herbeforan awendon, be þam seofon gearum, þe synt on
- 15 Grecisc *embolismares* geciged, 7 on Lyden *maiores* 7 on Englisc þa maran gear. Forwel oft we habbað gesæd on pissum gewrite þisra þinga gescead; nu ne lyst us þas þing leng styrian, þelæsþe hyt beo æþryt gelæredum preostum. Ic hæbbe gesett ane mearke beforan þam
- 20 Rædingum, 7 þa ic wylle her amearkian, þæt se rædere hig mage þe ræðor gemetan.

[p. 191]

- Boceras habbað on heora cræfte wurðfulle hiw 7 tacna, swa þas synd þe ic þence preostum to gecyðanne. 7 eac me þingð wynsumlic þæt ic þæra preosta notas
- 25 þam bocerum gekyðe, þelæsþe hig witan þæt þa rim-cræftige weras syn butan cræftigum getacnungum.

[p. 192]

- P**rys taken ic hæbbe gesett þær þa Seofon Rædinga synd on Englisc awend. Þys taken hatte *crisimon*, 7 man hyt mæg settan to tacne,
- 30 locahwær se writere wylle.

Tyn hiw habbað þa boceras on heora gesetnyssum, mid þam hig todælað 7 amearkiað heora accentas. Þæt forme hiw ys þus genemned—*oxia*. Herbæftan ic mearkye, 7 þæt andgit ic herbeforan geswutelige. *Oxia* ys *acutus*

¹ MS. þa.

² This mark is omitted in the MS.

7-8. 'U Cryphia, circuli pars inferior cum puncto, ponitur in his locis, ubi quaestio dura et obscura aperiri uel solvi non potuit' (Isidore, *Etym.* I, xxi, 10).

12. See pp. 102 sqq., *supra*.

27-30. 'R C(h)risimon. Haec sola ex voluntate uniuscuiusque ad aliquid notandum ponitur' (Isidore, *Etym.* I, xxi, 22). See p. 78 *supra*.



See Pl. XC, 803-6



eighth, eleventh, and nineteenth years will lead the priest astray in the cycle, unless he be discreetly on his guard, as the Lections state, which we have written down further back, which direct the priests to be cautious: let them heed them, if they will.

We will next divide the alphabets into two divisions, as ancient scholars have directed us.

The mark  may be set to denote an obscure point, or if anyone feels doubtful about a passage.

I warn him who intends to explore these profound subjects (*lit.* 'chasms') to look frequently at these 'Seven Lections' (*Septem Lectiones*), which we translated further back, regarding the seven years, which in Greek are termed *embolismares*, and in Latin *maiores* and in English 'the greater years.' We have very often explained these things in this treatise: at present we have no desire to treat these subjects further, lest it should prove tedious to educated priests. I have placed a mark before the Lections, and I will mark it here, so that the reader may be able to find them more quickly.

Grammarians in their art have excellent symbols and signs, like these which I intend to make known to priests. Moreover, it seems to me delightful to make known to grammarians the marks of the priests, lest they should charge the computists with being without scientific signs.

This sign I have put where the 'Seven Lections' are translated into English (p. 102 *supra*). This sign is called 'chresimon,' and it may be placed as a sign wherever the writer pleases.

The grammarians have ten symbols in their compositions, whereby they divide and mark their accents. The first symbol is named as follows— $\acute{\omicron}\xi\acute{\epsilon}\iota\alpha$. I (*will*) draw the mark afterwards, and first of all explain its meaning. $\acute{\omicron}\xi\acute{\epsilon}\iota\alpha$ is *acutus accentus*, that is acute accent. Next

30 sqq. This section is based on Isidore, *Etym.* I, xix–xxi (who in turn draws upon Suetonius and Jerome *):—'Figurae accentuum decem sunt, quae a grammaticis pro verborum distinctionibus adponuntur. $\acute{\omicron}\xi\acute{\epsilon}\iota\alpha$, id est acutus accentus. . . , fit ita: /

* [For the earlier history, see J. E. Sandys, *A History of Classical Scholarship*, I, pp. 125 sqq. Cf. Raine, *op. cit.* I, 433.]

accentus, þæt ys, gescyrpt accent ✓. Þæræfter ys *baria*, þæt ys hefig accent, 7 ys þus amearkod \. *Pereospomine*, þæt ys *circumflexus*¹ *accentus* Λ, þæt ys, gebiged accent, 7 he byð of þam oðrum twam geworht, 5 swa we her onem habbað gemearcod. Heræfter ys *macros*, þæt ys on Lyden *longa uirgula*, 7 on Englisc lang gyrd.

i. bruis
*Brak[us]*² ys þæt fifte hiw, 7 ys anes trendles dæl, [p. 193]
 þus licgende : ∪*. *Yfen* heræfter ys amearcod. Þis
 hiw gesamnað twa word togædere, 7 hyt ys þus amear-
 10 cod : ∪. *Diastole* forðstæpð æfter, 7 ys þus gefeged :
 ∪. Eallswa *yfen* gegaderað þæt word, eallswa *diastolé*
 hyt totwémð. *Apostrophus* up arist æfter *diastolé*; 7 he
 hæfð anes trendles dæl, 7 he byð þus gesceapen : ∪, 7
 he tacnað þæt sum *uocalis*³ byð forlæten, þe on þam
 15 worde beon sceolde, swylce ic þus cweðe : ('*pro*')⁴ *tri-*
bunal '*pro* '*tribunale*.' *Dasia* nys na to forgitanne.
 He ys þus geciged : *aspiratio*, þæt ys H. Gif he ahwar
 byð forgyten þær he beon sceolde, þonne sceal man
 hine þus amearkian : H, 7 eft, gif he byð ahwar gesett
 20 þær he standan ne mæg, þonne sceal man hine þus
 genyðerian : H. *Asteriscus* ys namcuð tacen þæt
 man sett forwel oft on halgum bocum, gif þær hwæt [p. 194]
 byð forlæten, 7 þus he ys amearcod : ‡. On Grecisc
 spræce, steorra ys *aster* genemned. *Obelus* nys na to
 25 forlætanne, forþon Hieronymus his wel gymde, swa þu,
 lá cleric, on þam *Saltere* findan miht. *Lymniscus* ys seo
 gyrd þe byð betwyx þam twam pricon, þus licgende :
 H—H. He byð þær oft gesett þær halige gewritu
 30 beoð mid anum andgite gesett 7 na mid gelicum

¹ MS. circūflexōs.

² MS. Brakin.

³ MS. uocales.

⁴ MS. *pro* tribunal.

* [In several instances the scribe gives a slightly different form to the symbol, but to avoid the expense of duplication, I have given the symbol as in the Latin original.]

βορεια, id est gravis . . . fit ita : \ Περισπωμένη, id est circumflexus, linea de acuto et gravi facta, exprimitur ita : — βαχός, id est brevis, pars est circuli inferior, iacens ita : ∪. ὑφέν, id est coniunctio, quia duo verba conecit, subiecta virgula versui circumflexa, fit ita : J. Diastole, id est distinctio, quae e contrario separat, dextra pars circuli supposita versui, fit ita : ∪ Apos-

comes βαρεία, that is grave accent, and it is marked thus. Περισπωμένη, that is *circumflexus accentus*, viz. circumflex accent, and it is formed from the other two, as we have marked it in the margin. Next comes μακρός, that is *longa virgula* in Latin, and long virgula in English. Βραχύς (*the short*) is the fifth form of accent, and is a portion of a circle, lying thus : . The symbol for the hyphen is next given. This form of accent connects two words, and it is made thus : . The diastole (διαστολή) steps forward next, and it is constructed thus : . Just as the hyphen gathers the word together, even so the diastole divides it. The apostrophe arises after the diastole; and it consists of a portion of a circle, and it is made thus : , and it denotes that a vowel has been omitted, which ought to be in the word, as for example: *tribunal* instead of *tribunale*. The rough breathing (δασεία) must not be forgotten. Its name is as follows, viz. *aspiratio*, that is to say H. Should it be forgotten anywhere where it ought to be, then it must be denoted as follows : , and if it is inserted anywhere where it cannot stand, then it must be condemned as follows : . The asterisk is a renowned sign, which is very often placed in holy books, if anything has been omitted in them, and it is marked thus : . In the Greek language a star is called ἀστήρ. The obelus must not be omitted because Jerome was very careful about it, as thou mayest discover, O clerk, in the *Psalter*. The *lemniscus* is the virgula between two points, lying thus : . It is often inserted where sacred writings have been composed with one meaning and not in the

trophus pars item circuli dextra et ad summam litteram adposita, fit ita : , qua nota deesse ostenditur in sermone ultima vocalis, ut 'tribunal' pro 'tribunale.' Δασεία, quod interpretatur aspiratio, id est ubi H littera poni debet, tali figura notatur :  ψαλή, quod interpretatur siccitas, sive purum, id est, ubi H littera esse non debet tali nota ostenditur :  (Isidore, *Etym.* I, xix).

24 sqq. ' ✱ Asteriscus adponitur in his quae omitta sunt . . . Stella enim ἀστήρ dicitur Graeco sermone, a quo asteriscus est derivatus.—Obolus, id est, virgula iacens, adponitur in verbis vel sententiis superflue iteratis. —  Lemniscus (λημνίσκος), id est, virgula inter geminos punctos iacens, opponitur in his locis, quae sacrae Scripturae interpretes eodem sensu, sed diversis

wordum gediht. ^{contraria scriptura} *Antigraphus* byð þus gemet: ƿ .

He byð oft gesett on mislicum gesetnyssum. *Paragr[a]phus* ¹ ys þus amearcod: ƿ, ʒ oft mid þissum tacne man totwæmð mislice gesetnyssa. *Positura* ys 5 swyle taken swylce ic her amearkige: 7. Þis hiw ys þam oðrum be dæle gelic ʒ be dæle ungelic; [p. 195] eallswa þæt ufere taken amearcað þæne forman dæl, swa þis oðer totwæmð þæne ende from þam anginne.

^{iudiciat.} [C]riphia ² nys na to forgytanne. He ys þus geswutelod: 10 ʋ, ʒ he byð gesett þær þa deopan þing beoð unwrogene.

^{contraria} *Antisimma* ys þus gecyðed: 3, ʒ he byð gesett to þam uersum, þe heora endebyrdnys byð awend. *Antisimma cum* <puncto, id est> ³ mid prica<n> ⁴, byð gesett, þær þær beoð twa uers, ʒ <we> ⁵ beoð on tweon hwæðer sy

^{i. aduorum} 15 to nymanne. *Dyple* ys þus gewurðod: 7. Þys taken gesetton þa ealdan writeras on ciriclicum bocum þæt hig twæmdon, oððe ætywdon þa gewitnyssa haligra gewrita. Fif *dyple* synt; be þam anum we cwædon.

^{i. sensitiu (sic!)} Nu cweðe we be þam oðrum. *Dypleperisticon* ⁶ byð 20 þus: 7 7. Þas mearke ærest gesette Leog[o]ras; 7 ʒ gesette þys hiw to þam uersum þe Ledenspræce cwyð [p. 196]

^{duplex id est notatio} *Homericis uersibus*. *Dyple periestigmene*, ⁸ id est, cum *geminis punctis*, þæt ys mid twam pricon, ys þus gesceapen 7. Þys hiw ealde uðwitan gesettan agen 25 þam þingum þe Zenodotus, se Eficisa esne, unwræstlice gesette. *Dyple obolismene* byð þus gefeged: 7. ʒ he byð oft on Virgilius bocum ʒ on his leoðwrencum gesett.⁹

¹ MS. paragrīphus.

² MS. Griphia.

³ MS. desunt.

⁴ MS. prica.

⁵ MS. deest.

⁶ MS. Dyple pdisticon.

⁷ MS. leogaras.

⁸ MS. Dyple pdistig mene.

⁹ MS. gesette.

sermonibus transtulerunt. Ƴ Antigraphus cum puncto ponitur, ubi in translationibus diversus sensus habetur . . . ƿ Paragraphus ponitur ad separandum res a rebus, quae in conexu concurrunt . . . 7 Positura est figura paragrapho contraria et ideo sic formata, quia sicut ille principia notat, ita ista fines a principiis separat. 3 Cryphia, circuli pars inferior cum puncto, ponitur in his locis, ubi quaestio dura et obscura aperiiri vel solvi non potuit. 3 Antisimma ponitur ad eos

same words. The *antigraphus* is depicted thus: ¶. It is often inserted in compositions of different kinds. The paragraph is marked as follows: ¶, and narratives of different kinds are often separated by this symbol. The *positura* is a symbol just such as I mark here: ¶. This symbol is partly like the other and partly unlike it; just as the upper symbol denotes the first part, so this other separates the end from the beginning. The *cryphia* must not be forgotten. It is indicated thus ☉, and it is inserted where profound subjects are disclosed. The *antisimma* (ἀντίσιγμα) is indicated thus: ☉, and it is placed at verses whose order has been changed. The *antisimma cum puncto*, that is to say (*the antisimma*) with a dot, is inserted where there are two verses and we are in doubt as to which of the two ought to be taken. The *diple* (διπλή) is thus distinguished: >. The ancient writers inserted this sign in ecclesiastical writings, as a separation mark or to point out the testimony of Holy Scripture. There are five varieties of *diple*; we have spoken concerning the first. Now let us speak of the second. The *Diple peri stichon* (διπλή περί στίχον) is as follows: ¶ ¶. These marks were first inserted by Leogoras; and he inserted this symbol at those verses which the Latin language calls *Homericis versibus*. The *diple periestigmene* (διπλή περιεστιγμένη), *id est, cum geminis punctis*, that is to say with two dots, is made in this way: >̇̇. Ancient scholars used to place this symbol against those things which Zenodotus the Ephesian had written wrongly. The *diple obolismene* (διπλή ὀβολισμένη) is constructed thus: >̇̇̇, and it is often inserted in the books of Virgil, and in spurious passages in him. The

versus quorum ordo permutandus est. ☉ Antisimma cum puncto ponitur in his locis ubi in eodem sensu duplices versus sunt, et dubitatur qui potius eligendus sit. > Diple. Hanc scriptores nostri adponunt in libris ecclesiasticorum virorum ad separanda vel [ad] demonstranda testimonia sanctarum Scripturarum. > Diple περί στίχον. Hanc primus Leogoras Syracusanus posuit Homericis versibus ad separationem Olympi a caelo. >̇̇ Diple περιεστιγμένη, id est cum geminis punctis. Hanc antiqui in his opponebant quae Zenodotus Ephesius non recte adiecerat, aut detraxerat, aut permutaverat . . . >̇̇̇ Diple ὀβολισμένη interponitur ad separandos . . . periodos . . . >̇̇̇̇ Diple superne obolata ponitur ad condiciones . . . mutatas.

Dyple superne ¹ *obolata* byð þus getacnod : 7. *Ceraunium* ys þus gemearkod : Ж. *Crisimon* ys þus : Ж. *Pi et ro* þus : ПР. *Anchora* ys þus : Т; *superior* Xb. *Anchora inferior* ys þus : W. *Alogos* ys 5 þus : П. Þys tacen man mæg afæstnian, þær man sum þing gemet þe to betanne beo oððe to gerihtanne.

Gyf hwylcum frynd lyste ma þinga asmeagan ymbe [p. 197] þissum hiwum, þonne ræde he Isidorus bōc þe ys *Ethimologiarum* genemned.

10 Nu we habbað sceortlice amearcod þæra hiwa gefeg, þe boceras gymað, nu þingð hyt us gedafenlic þæt we heom gecyðon þæt we ær geheton, þæt synt þa hiw þe þa rimcræftige esnas bōrlice foregylpað. Ærest we wyllað gemearkian þa hiw, 7 syððan þæt andgit be dæle gecyðan.

- | | | | |
|----|-------------------------|-----------------------------------|--------------------|
| 15 | <i>X libra uel</i> | Haec, inquam, pon- | |
| | <i>as uel assis,</i> | derum uocabul[a] ² uel | |
| | <i>xii. uncie. As X</i> | caracteres non tantum | .XII. uncia |
| | <i>Deunx</i> ☿ | ad compotum ad pe- | .XI. |
| | <i>Decunx</i> ☿ | cuniam mensurandam, | .X. |
| 20 | <i>Dodras</i> ☿ | uerum ad queis cor- | .VIII. |
| | <i>Bisse</i> ☿ | pora siue tempora di- | .VII. |
| | <i>Septunx</i> ☿ | metienda conueniunt. | .VI. |
| | <i>Senis</i> S | Gyf þe gelustfullað | .V. |
| | <i>Quincunx</i> ☿ | to dælanne þæs geares | .III. |
| 25 | <i>Triens</i> ☿ | dagas oððe þæs monðes, | .II. |
| | <i>Quadrans</i> ☿ | oððe þæs dæges tida, | .I. scrip. |
| | <i>Sextans</i> S | oððe ane tid, oððe ænig | .XXIII. |
| | <i>Sescunx</i> Z | oðer þing mare oððe | .Vna .VII. |
| | <i>Uncia</i> ✓ | læsse þurh twelffeald | .XII. scrip. |
| 30 | | getæl, þonne | semiuncia |
| | | | scrip. |
| | | | <i>tertia pars</i> |
| | | | VNCIA. |

wite þu, la arwyrdða lif, þæt se twelfta dæl byð genemned [p. 198] *uncia*, 7 þa endlufon beoð geciged *deuncem*. *Vncia*

35 hæfð þis tacen : X, 7 *deunx* oððe *iabus* hæfð þys tacen : ☿, 7 *decunx* oððe *dextans*, þæt ys se teoða dæl byð þus gemearcod : ☿. *Dodrans* oððe *dodras*,

¹ MS. sup.

² MS. uocabulo.

※ *Ceraunium* (κεραύνιον) ponitur quotiens multiversus inprobantur . . . Ж C(h)risimon. Haec sola ex voluntate uniuscuiusque ad aliquid notandum ponitur. Ф Phi et Ro. . .

dyple superne obolata is denoted thus : Ξ . The *ceraunium* is denoted thus $\star$: the *chresimon* thus : $\Re$; phi and ro thus : Φ . $\mathcal{P}$. The anchor thus : ⚓ —the upper anchor ⚓ , the lower anchor thus : Ψ . The *alogus* ($\alpha\lambda\omicron\gamma\omicron\varsigma$) is thus : Π . This symbol may be affixed where one finds something to be improved or corrected.

If any friend desires to extend his study of these signs, then let him read the work of Isidore which is called *Etymologiarum sive Originum Libri* (XX).

Having now briefly depicted the way to make the symbols to which grammarians give their attention, it now seems to us fitting that we should make known to them what we promised some time ago, namely, the symbols about which computists make a great boast. First we will draw the symbols, and afterwards explain in part their meaning.

These names or signs for weights, I say, are suited not only to computation for reckoning money, but also to measuring any kind of body or time. If thou desirest to divide the days of the year or of the month, or the hours of the day, or a single hour, or any other thing greater or smaller by the number twelve, then know thou, O reverend sir, that the twelfth part is called *uncia*, and the eleven are called *deunx*. The *uncia* has this symbol : X, and *deunx* or *iabus* has this symbol : XXX , and the *decunx* or *dextans*, that is the tenth part, is denoted thus : XXX . The *dodrans* or *dodras*, that is the

⚓ Anchora superior . . . ⚓ Anchora inferior . . . ⚓ Alogus nota quae ad mendas adhibetur' (*ibid.* xxi).

10 sqq. *De Ratione Vnciarum Libellus*, PL. xc, 699–702.

11. See p. 182 *supra*.

15 sqq. 'Hæc (inquam) ponderum vocabula, vel characteres, non modo ad pecuniam mensurandam, verum ad quævis corpora, sive tempora dimetienda conveniunt' . . . 'Sive igitur horam unam, sive diem integrum, sive mensem, sive annum, seu certe aliud aliquod maius minusve temporis spatium in duodecim partiiri vis, ipsa duodecima pars uncia est; reliquas undecim deuncem appellant. Si in sex partiiri vis, sexta pars sextans; quinque reliquæ dextans, vel (ut alii) distas vocantur. Si in quatuor, quarta pars quadrantis nomen obtinet; residuæ tres dodrantis nomen accipiunt . . . Porro si per tria quid dividere cupis, tertiam partem trientem, duas residuas bissem nuncupabis. Si per duo, dimidium semis appellatur (duodecima autem pars assis sive libræ, est uncia, quæ habet scrupulos .xxiv. et sextulas sex, ac siliquas .cxliv' (*TR*, iv and *De Ratione Vnciarum Libellus*, PL. xc, 699–700).

þæt synt þa nigon dælas, beoð þus gesette: **ſſ**.
Bes siue bisse, þæt synt þa eahta dælas, beoð þus
 gewurðod: **ſſ**. *Septus* oððe *septunx*, þæt beoð
 þa seofon dælas, beoð þus geswutelode: **ſ**. *Semis*
 5 *uel*¹ *sexis*, þæt beoð þa syx <dælas>² beoð þus gemear-
 cod: **ſ**. *Quinquunx uel cincus*, þæt beoð þa fif
 dælas, beoð þus gehiwod: **ſſ**. *Triens uel treas*, þæt
 synt þa feower dælas, beoð þus mid feðere gestricene:
ſſ. *Quadrans uel quadrans*, þæt synt þa þry dælas,
 10 beoð þus amearcod: **ſ**. *Sextas uel sextans*, þæt synt
 þa twegen dælas, beoð þus gemearcod: **ſ**. *Vncia*, [p. 199]
 þæt byð án dæġl, byð þus gemearcod: ✓. *Semi-*
uncia, þæt byð healf *uncia*. *Vncia* hæfð feower 7
 twentig *scripulos*, 7 *semiuncia* hæfð twelf *scripulos*.

15 Nu ic ealles ymbe þas þing | *.XII. uncie libra.*
 spræce hæbbe, me þingð behefe | *.XI.*
 þing þæt ic swa mycel ymbe | *Deunx 7. iabus.*
 þissum getæle preostum geeyðe, | *.X.*
 swa me ne gesceamige þonne þa | *Decunx 7. dextans.*
 20 getydde weras þys gewrit gehýrað. | *.VIII.*
Scripuli sex quadrantem per-
ficiunt. Dicitur scripulus alio
nomine sicilicus. Greci uero dod-
rantem appellant. Latini quad-
 25 *rantem uocant.* | *Dodrans 7. dodras.*
 | *.VIII.*
 | *Bes siue bisse.*
 | *.VII.*
 | *Septunx 7. septuns.*
 | *.VI.*
 | *Semis 7. sexis.*
 | *.V.*
 | *Quinquus 7. cincus.*
 | *.III.*
 | *Triens siue treas.*
 | *.III.*
 | *Quadrans 7. quadras.*
 30 | *.II.*
 | *Sextans 7. sextas.*
 | *.I. uncia.*
 | *Secunx 7. rescuntia.*
 | *.XXIII. scripuli*
 | *uncia 00.*
 | *.XII. scripuli*
 | *semiuncia.*
 | *.VIII. pars uncie*
 | *duc sextule 7. sescle.*

¹ MS. H.² MS. deest.

nine parts, is set down thus : SS . *Bes* or *bisse*, that is the eight parts, is distinguished thus : SS . The *septunx*, that is the seven parts, are thus indicated : S . The *semis* or *sexis*, that is the six parts, is denoted thus : S . The *quincunx* or *cincus*, that is the five parts, is fashioned thus : SS . The *triens* or *treas*, that is the four parts, is drawn with the pen in this way : SS . The *quadrans* or *quadrans*, that is the three parts, is denoted thus : S . The *sextas* or *sextans*, that is the two parts, is thus denoted : S . *Vncia*, that is one part, is thus denoted : $\checkmark$. *Semiuncia*, that is half an ounce. The ounce contains four and twenty scruples, and a half-ounce has twelve scruples.

Now that I have happened to mention this subject, it seems to me necessary that I should explain this method of reckoning sufficiently to priests so that I shall not be ashamed when well-educated men hear this treatise.

Six scruples make a *quadrans*. Another name for scruple is *sicilicus*. The Greeks, however, call it *dodrans*; the Latins call it *quadrans*.

Further back we have clearly set forth what a *quadrans* is; let us now inform you here that twenty-four scruples make an ounce, and a half ounce contains twelve scruples. The half-ounce is denoted thus : S . Two *sextulae* or *sesclae* are eight scruples.

21-24. Cf. 'pars .vi. appellatur quadrans : pars .xviii. appellatur dodrans' (*ibid.* 702).

Vnciae		Value
12	assis or as, a pound	1 as.
11	deunx, an ounce-off	$\frac{11}{12}$ "
10	dextans, a sixth-off	$\frac{5}{6}$ "
9	dodrans, a fourth-off	$\frac{3}{4}$ "
8	bessis or bes, a two-as	$\frac{2}{3}$ "
7	septunx, a seven-ounce	$\frac{7}{12}$ "
6	semis, a half-as	$\frac{1}{2}$ "
5	quincunx, a five-ounce	$\frac{5}{12}$ "
4	triens, a third	$\frac{1}{3}$ "
3	quadrans, a fourth	$\frac{1}{4}$ "
2	sextans, a sixth	$\frac{1}{6}$ "
$1\frac{1}{2}$	sexcuncia, one and a half-ounce	$\frac{1}{8}$ "
1	uncia, an ounce	$\frac{1}{12}$ "
$\frac{1}{2}$	semuncia, a half-ounce	$\frac{1}{24}$ "
$\frac{1}{4}$	sicilicus, a Sicilian farthing	$\frac{1}{48}$ "
$\frac{1}{8}$	sextula, a little sixth	$\frac{1}{72}$ "

Due sextule beoð þus: 〰, 7 *sicilicus* beoð *sex scripuli*, 7 byð þus amearcod: 〰. *Sextula siue sescle* beoð feower *scripuli*, 7 byð þus amearcod: 〰. *Dimidia sextula siue sescle* beoð twa *scripuli*, 7 byð þus 5 amearcod: 〰. *Scripulus* hæfð syx *cilicus*, 7 þa syx *silici* oððe *siliqe* wyrcað anne *scripulum*, 7 þus he ys amearcod: 〰.

[p. 200]

.VI. scripuli
sicilicus.
.VIII.
sextula l.
sescle.

Boccræftige weras secgað þæt þæt syxfete uers sceal habban feower 7 twentig timan, 7 rimcræftige preostas 10 cweðað þæt se dæg sceal habban feower 7 twentig tida, 7 we cweðað þæt syx twia *scripuli* wyrcað [*semi*]-*uncia* ¹ þæt ys healf *uncia*, 7 twa *semiuncia* wyrcað ane *uncia*. An *uncia* stent on feower 7 twentig penegum. Twelf siðon twentig ² penegas beoð on anum punde. Nim, lá 15 preost se wynsuma, þa twelf of þam getæle, 7 hat þa twelf *uncia*, 7 þa endlufon dælas *deuncem*, oððe *iabuncem*, gif þe swa licað. Nim þæne endlyftan dæl of þam punde, þe ys genemned *deunx* oððe *iabus*, þonne beoð þa tyn dælas *decunx* oððe *dextans* geciged. Gyf þu 20 todælst on syx þæt pund, þonne hatte se syxta dæl *sextans*, 7 þa fife *quincunx* oððe *cincus*. Gyf þu todælst ³ hwæt on feower, se feorða dæl byð *quadrans* geciged, 7 þa oðre *dodrantes* beoð genemde. Gyf þu ænig þing todælst on preo, þonne hatte se þridda dæl 25 *triens*, 7 þa twegen *bisse*. Gyf þu todælst on twa, þonne byð se án dæl *semis* gehaten, 7 se oðer *semis*. Swylce ic todæle ænne penig on twa, þonne hæbbe ic healfne, 7 min cleric healfne, 7 min dæl byð *semis* 7 his *semis*. Gy[t] ⁴ ic wylle ymbe þis getæl wið þe, lá cleric, spræce 30 habban. *Semis* ys swyðe wæwærðlic to ongytanne, swa hyt geræd ys on þære bóc þe ys *Exodus* genemned: *Habit arca testamenti duos semis cubitos longitudinis ac <cubitum ac>* ⁵ *semissem altitudinis*—‘Seo arke wæs twa elna lang oððe twa fæðma 7 healfre elne heah.’ Læte 35 we þus ymbe þys gesprečen.

[p. 201]

[p. 202]

¹ MS. healf *uncia*.

² MS. twelf corrected to twentig in a marginal gloss.

³ MS. dælst corrected in an early hand to todælst.

⁴ MS. gyf.

⁵ MS. *cubitum ac* are wanting, but *cubitum* has been inserted in an early hand.

Two *sextulae* are (indicated) thus : oo , and six scruples are a *sicilicus* ('Sicilian farthing'), and it is represented thus : O . Four scruples are a *sextula* or *sescle*, and it is denoted thus : U . Two scruples are half a *sextula* or *sescle*, and it is denoted thus : Ψ . A scruple contains six *silici*, and the six *silici* or *siliqui* make a scruple, and it is denoted thus : $\S$.

Scholars tell us that the hexameter verse must have twenty-four 'morae,'¹ and priests skilled in the computus say that the day must have twenty-four hours, and we say that twice six scruples make *semi-uncia*, that is half an ounce, and two *semi-unciae* make an ounce. An ounce consists of twenty-four pence. There are twelve times twenty pence in a pound. Take, O amiable priest, the twelve from that number, and call the twelve an ounce, and the eleven parts a *deunx*, or *iabunx* if thou likest. Take from the pound the eleventh part, which is called *deunx* or *iabus*, then there will be the ten parts called *decunx* or *dextans*. If thou dividest the pound into six, then the sixth part is called *sextans*, and the five *quincunx* or *cincus*. If thou dividest anything into four, the fourth part is called *quadrans*, and the remaining parts *dodrantes*. If thou dividest anything into three, then the third part is called *triens*, and the two *bisse*. If thou dividest (anything) into two, then the one part is called *semis*, and the other *semis*. Suppose I divide a penny into two, then I have half, and my clerk has half, and my portion is *semis* and his is *semis*. I wish to continue to talk to thee about this number, O clerk. *Semis* is to be taken into very serious consideration, as we read in the book which is called *Exodus*: *Habuit arca testamenti duos semis cubitos longitudinis ac cubitum ac semissem altitudinis*: 'The ark was two ells, or two fathoms, long and half an ell high.' Having said this, let us leave the subject.

¹ A *mora* is a unit equivalent to one short syllable.

30 sqq. 'Denique et in Exodo, dimidium cubiti semis appellatur, narrante Mose, quod habuerit arca testamenti duos semis cubitos longitudinis, et cubitum ac semissem altitudinis' (*De Ratione Vnciarum*, PL. x, 700).

Heræfter we wyllað geopenian uplendum preostum
 þæra <stafena>¹ gerena æfter Lydenwara gesceade.
 Ærest we willað hig amearkian togædere, 7 syððan heora
 todælednyssa we willað gekyðan on þa wisan þe þa
 5 boceras habbað 7 healdað; 7 eac we willað þa stafas
 onsundron gewriðan þe þa estfullan preostas on heora
 getæle habbað, 7 þæræfter Ebreiscra abecede we willað
 geswutelian, 7 Grecisra. 7 þæt getæl þæra stafena we
 þencað to cyðanne, forþon we witon þæt hyt mæg
 10 fremian.

¹ MS. *deest*.

We will next reveal to country priests the mysteries of the letters of the alphabet in accordance with the reasoning of the Romans. First of all we will write them down together, and then we will make known their divisions in the manner which scholars have and hold; and likewise we will group the letters separately, which devout priests have in their reckoning, and afterwards we will set forth the alphabet of the Hebrews, and that of the Greeks; and it is our intention to make known the numerical value of the letters, because we know that it may be of advantage.

[p. 203]

	ƿ						
A	Q	A	F		A	R	I pas stafas synt on lydenum ^{getæle}
B	R	.	L		S		V l. getacnað án.
C	S	.	M		C	T	X V. getacnað fif.
D	T	E	N		D	V	L X. getacnað tȳn.
E	V	.	R		E	X	C L. fiftig.
F	X	.	S		F	Y	D C. centum. hundred.
G	Y	I	X		G	Z	M D. fif hundred.
H	Z	.	B		H	&	M. þusend.
I	&	.	C		I	ȳ	I. ȳ V. syx.
K	.	O	D		K	W	X. ȳ I. endlufon.
L		.	G		L		X. ȳ L. feowertig.
M		.	H		M	þ	L. ȳ <.X.> ¹ syxtig.
N		V	K		N		X. ȳ C. hund [nigontig] ²
O		.	P		O	ƿ	D. ȳ C. syx hundred.
P		.	Q		P	Æ	Duo .CC. twa hundred.
			T		Q		CCC. þ. h. CCCC. f. h.
							D. ȳ CCCC. nigon hundred.
							M̄. þusend.

¹ MS. *deest*.² MS. *teontig*.

In Latin numeration these letters are: I denotes one; .V. denotes five, X denotes ten, L fifty, C *centum*, a hundred, D five hundred, M a thousand, V and I six, X and I eleven, X and L forty, L and (X) sixty, X and C ninety, D and C six hundred [Ducenti] .CC. two hundred, .CCC. three hundred, .CCCC. four hundred, D and CCCC nine hundred, M̄ a thousand.

P án. rimus .i. twa. .i. secundus. preo. .iii. tertius. feower. .iiii. quartus. fif. .v. quintus. syx. vi. sextus. seofon. vii. septimus. eahta. viii. octauus. nigon. viii. nonus. tyn. x. decimus. endlufon. xi. undecimus. twelf. xii. duodecimus preottyne. xiii. tertius decimus. feowertyne. xiiii. quartus decimus. fiftyne. xv. quintus decimus. syxtyne. xvi. sextus decimus. seofontyne. xvii. septimus decimus. eahtatyne. xviii. octauus decimus. nigontyne. xix. nonus decimus. twentig. xx. vigessimus. án 7 twentig. xxi. uig primus. twa 7 twentig. xxii. viġ secundus.	xxiii. preo 7 twentig. xxiiii. feower 7 twenti. xxv. fif 7 twentig. xxvi. syx 7 twentig. xxvii. seofon 7 twenti. xxviii. eahta 7 twentig. xxix. nigon 7 twentig. xxx. prittig. xl. feowertig. l. fiftig. lx. syxtig. lxx. hundseofontig. lxxx. hundehtatig. xc. hundnigontig. c. hundteontig. ci. án 7 hundteontig. cc.ii. secundus. cc. ducentissimus pri- mus. (c)ccii. ccci. preo hundred. cccii. cccc. quadringente- simus.	d. quingentesimus. dc. sexcentessimus. dcc. septingentesimus. dccc. octingentesimus. doccc. nongentesimus. m̄. millesimus. m̄. millesimus primus. m̄.i. annus m̄.ii. duo milia. ii. duo milia. iii. tria milia. iiii. quattuor milia. v. quinquemilia. vi. sex milia. vii. septem milia. viii. octo milia. ix. novem milia. x. decem milia. xi. vndecim milia. xii. duodecim milia. xiii. tredecim milia. xx. viginti milia. xxx. triginti milia.
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Note.—The thousand-stroke is frequently omitted in the MS.

111

abecedarie
latinae

grecorum
et numerorum

hebraeorum
et significationum

firma
blore

solp
blore

et
et
et

A	A	Alpha	I	Alph	Doctus
B	B	Beta	II	Beth	domus
C	C	Gamma	III	Gamma	plenitudo
D	D	Delta	IIII	Delath	tabularum
E	E	Eta	V	He	ista
F	F	Sigmenon	VI	VAV	et
G	G	Zeta	VII	Zain	hec
H	H	Heta	VIII	Thath	vita
I	I	Ethha	IX	Ioth	principium
K	K	Iota	X	Caph	manus
L	L	Kappa	XI	Lamech	discipuli
M	M	Lambda	XII	Mem	epistolae
N	N	Mu	XIII	Nun	Sapientia
O	O	Nu	XIV	Sameth	admonitio
P	P	Xi	XV	Ain	fontes
Q	Q	Omicron	XVI	Pha	os
R	R	Pi	XVII	Sade	iustitia
S	S	Cicoppa	XVIII	Coph	uocatio
T	T	Pro	XIX	Res	caput
Y	Y	Stigma	XX	Sim	denotum
Z	Z	Tau	XXI	Tau	signa
		Y	XXII		
		Phi	XXIII		
		Chi	XXIV		

numeri primi

phi dec.
betae.
mille

THE LATIN, GREEK, AND HEBREW ALPHABETS





pys getæl sceal beon her
benyðan gewriten.

[p. 206]

xl.	quadraginta milia.	xxx.	tres miriada.
l.	quinquaginta milia.	xl.	iiii. or miriada.
lx.	sexaginta milia.	l.	v. miriada.
lxx.	septuaginta milia.	lx.	vi. miriada.
lxxx.	octuaginta milia.	lxx.	vii. miriada.
xc.	nonaginta milia.	lxxx.	viii. miriada.
c.	centum milia.	xc.	ix. miriada.
cc.	ducentum milia.	c.	x. miriada.
ccc.	trecenta milia.	cc.	xx. miriada.
cccc.	quadraginta milia.	ccc.	xxx. miriada.
d.	quinquaginta milia.	cccc.	xl. miriada.
dc.	sexcenta milia.	d.	l. miriada.
dec.	septingenta milia.	dc.	lx. miriada.
dccc.	octingenta milia.	dcc.	lxx. miriada.
dcccc.	nongenta milia.	dccc.	lxxx. miriada.
mille.	milia.	dcccc.	xc. miriada.
tyn siðon.	tyn.	gegaderode	
decem	decies.	multi	plicati.
an hundred.	wyrcað.		
centum	faciunt.		
centum	decies.	multi	plicati.
mille.	centies		
mille	faciunt.	multi	plicati.
	decies		
	miria dam.		per ficiunt.
viginti.	duo milia.	duas	miriadas faciunt.
EXPLICIT	NUMERUS	LATINORUM.	
	miriada		
Twelf þusend þyð an		Twa 7 twentig þusend wyr- cað twa miriada.	

tyn hund
wyrcað þ
þusend.

<PART IV>.

[p. 207]

On forewerðdnyssse æðætre þisses gehwædan weorcis, grundweall
 In exordio uenerabili huius exigui operis, fundamentum
 is mære gelogod þ ys Drihtnes Hælendes Cristes
 extat eximium collatum, quod est Domini Iesu Christi
 naman, be þæs wurðmyntes heannysse sum cwyð on his
 nomen, de cuius honoris excellentia quidam ait in suis
 hleoðrunge.

5 contentibus :

Principium, Primogenitus, Sapientia, Virtus.

þ. forme getæl synderlice gebyrað to Him þe cwyð :
 Primus numerus proprie pertinet ad eum qui dicit :

Ic eom angin þe sprycð eow.
Ego principium qui et loquor uobis. Et item idem de

Ic eom God ær worulde
 se : *Ego sum alpha et o—alpha* Deus ante secula :

7 man on ende worulde. þ. forme getæl,
 10 Deus et Homo in fine seculorum Ω. Primus numerus,

þ. oðer 7 þ. þridde gehalgod beon ys oncnawen on naman
 secundus et tertius sacratus esse dinoscitur in nomine

Fæder 7 Sunu 7 þæs Halgan Gastes. Se forma hād fram
 Patris et Filii et Spiritus Sancti. Prima Persona a

nanigum ys geworden ; se oðer ys fram þam Fæder acenned ; se þridda of þam
 nullo est facta ; Secunda a Patre genita ; Tertia a Patre

Fæder 7 þam Suna forðstóp, swa godcundlic gewidmærsað wurðscipe. þeos
 et Filio processit, sicut diuinus promulgat apex. Ista

þrynnys 7 untodæled annys his mægen¹ rymme Godcundnyssse
 15 Trinitas et indiuidua Vnitas sua maiestate Deitatis

ealle geondfærð, 7 geondfarende ymbeclypð 7 ymbe-
 omnia penetrat, et penetrando circumdat et circum-

clyppende gefylð 7 gefyllende begynnð 7 gymende
 dando adimplet et adimplendo gubernat et gubernando

ealle þing gesceapene recð, þa upplican, soðlice, meðemestan 7 nyðemestan
 cuncta creata regit, supera scilicet, media et ima, de

numeri gecweden ys : Ealle þing on gemete 7
 cuius laudis preconio dictum est : *Omnia in mensura et*

on getæle 7 on gewihte gescop. Swahwætswa we purh gyfe
 20 *in numero et pondere creauit.* Quicquid uero per gratiam

þæs healica <n> Hælendes ealles middaneardes magon mid gesundum gesceade aplucian
 summi saluatoris mundi ualemus salua ratione exce<r>pere¹

be geteale halgum, gelicað on þisse bōc amearkynan,²
 de numeris sacratis, placet in hoc codicello exarare,

onwritðode mid [unasegendlicum]³ swerum gefungenra, witodlice
 suffulti inedicibilibus columnis antiquorum, scilicet

fæder : a) ⁴ bysnum.

patrum exemplis.

Ealswa eall middaneard ys gecurðod mid gyfe þære Halgan þrynnysse,
 Sicut totus mundus exornat gratiam Sancte Trinitatis,

¹ MS. exceperere.² MS. amearkynn.³ MS. una si nogendum with traces of erasure after i.⁴ MS. fæder.

[p. 208]

[Of the Symbolism of Numbers.]

In the venerable beginning of this slight work a glorious foundation is laid, that is the name of the Lord Jesus Christ, concerning the excellence of whose honour a certain one speaks thus in his hymns :

‘ Author, First-born, Wisdom, Virtue.’

The first number specially belongs to Him who says, ‘ I who speak unto you am the Beginning ’ (John viii. 25). And in like manner, the Same says concerning Himself, ‘ I am Alpha and Omega ’ (Apoc. i. 8)—Alpha, God before the worlds : Omega, God and Man at the end of the ages. The first, second and third numbers are recognised as sacred in the name of the Father, the Son, and the Holy Ghost. The First Person (*of the Trinity*) was made by no one ; the Second was born of the Father ; the Third proceeded from the Father and the Son, as Holy Scripture proclaims. This Trinity and Indivisible Unity penetrates all things with its divine majesty, and in penetrating it embraces, and in embracing it fills, and in filling it controls, and in controlling it guides all creatures, upper, middle and lowest : and regarding the proclamation of His praise it has been said : *Omnia in mensura et in numero et pondere creavit*’ (Wisdom ii. 21). Whatever indeed by the grace of the sublime Saviour of the world we can reasonably gather from sacred numbers it is our pleasure to set down in this little volume, with the support of the ineffable columns of the ancients, that is to say, of the examples of the Fathers.

As the whole universe brings glory to the grace of the

[*Note*.—I have not been able to find a single source for this treatise—if such ever existed. For most of this section, the passages quoted can hardly be regarded, perhaps, as the immediate sources used by Byrhtferth. Much of it reads like a Christianisation of Martianus Capella Lib. VII, which was, of course, largely used by the Fathers and their successors. Abundant references to Bede’s use of the symbolical value of numbers will be found in K. Werner, *Beda der Ehrwürdige*, Wien, 1881, pp. 150–203. See also *PL.* xc, 693 sqq.]

7. From the hymn *In Die Pentecostes* (Daniel, *Thesaurus Hymnologicus*, I, 273). 9–10. See 140/8–13 *supra*.

15 sqq. Cf. ‘ Incircumscriptus namque spiritus omnia intra semetipsum habet, quæ tamen et implendo circumdat, et circumdando implet, et sustinendo transcendit, et transcendendo sustinet ’ (Gregory, *Moralia*, XVI, xxxi, *PL.* lxxv, 1140). Cf. *ibid.* ‘ Qui enim omnia administrando implet, regit implendo ’ (XXV, xv).

call swa witodlice wæron þry timan

sic denique extiterunt tria tempora; primum ante legem, regnantibus patriarchis: Ade, uidelicet, Abel et Abrahe, cum sua styripe, secundum sub lege, prophetis preconantibus¹ . . . †¹ ante legem sub cuneo patriarcharum 5 et etiam sub gratia Iesu Christi. Sic et fidei, spei et



mid gýfe beoð gestrangode. þas þing be annysse 7 þrynnysse [p. 209]
caritatis dono roboramur. Hec de Vnitate et Trinitate

gecweðene genihstundað, ac mænigtywe to biddanne ys. .i. quia unus dicta sufficiant, sed [sollerter]² roganda est Vnitatis est Deus credendus 7 trinus est similiter credendus³ þ. þ mid muðe we celsitudo Trinitatisque magnitudo,⁴ ut, quod ore con-

cweðað, mid weorcum we don.

fitemur, operibus exequamur.

10

Æfter ðrym, .i. iiii, biþ an. Gif þu dest þ. an to þrym, þonne

Post tres unus adstat, quem si conuinxeris ternis, fit beoð þær feower. Gif þu þis getæl .i. parili tibi simili todælst quaternarius. Si hunc numerum aequa lance diuideris,



þoñ. byð .iiii. feald
.i. quaternarius

fit bis binarius. Binarius perfectus est, et ob dilectionem

Godes 7 þas nehstan geuorðoð. scilicet apostoli twegen wæron Dei et proximi decoratus. Bini eliguntur, binique

7 twegen asende. Twa wezbredu gesælde wæron on (.iii.)⁵ þam anum mittuntur. Binae Moysi tabule date sunt; in una tria

brede wæron .iii. beboda gewritene .i. scripta 7 on þam oðerum seofon. þæt feower .xvii.



15 precepta erant caraxata, in altera septem. Quater-

fealde fulfremed ys getæl 7 mid feower mægnum narius perfectus est numerus et quattuor uirtutibus

homo byð geuorðoð: rihtwisnyssse gemelgunge mid strengðe exornatus—iustitie, uidelicet, temperantia, fortitudines,

mid smoternysse. þ getæl ys gefrætwod mid feower prudentia. Constat numerus ipse redimitus quattuor

geres timan þæra nomina synt: .i. lengtentina, .ii. sumor, anni temporibus quorum onomata sunt:—uer, aestas,

¹ There appears to be a lacuna in the text.

² MS. sollest.

³ MS. credent.

⁴ 7 heannys annysse 7 mycelnyss þrynnysse in the margin.

⁵ Delete .iii.

p. 198, 19. 'Non enim frustra in laudibus Dei dictum est' (Sap. ii, 21): Omnia in mensura et numero et pondere fecisti (Isid., Etym. III, iv, quoting Augustine,* De Genesi ad Lit., Lib. iv, 3).

II. 1 sqq. 'Tria enim sunt tempora huius sæculi: ante legem . . . sub lege tempore prophetarum, sub gratia tempore' (Ancient Laws and Institutes of England, Thorpe, II, 183). 'Ea (sexta) nunc ætas agitur . . . ut prima ætas inueniatur ab Adam usque ad Noe, inde secunda usque ad

* De Civitate Dei, xi. 30.

Holy Trinity, so finally there arose three ages: the first before the Law under the reign of the patriarchs, viz. Adam, Abel and Abraham, with his descendants: the second under the Law while the prophets preached . . . before the Law in the company of the patriarchs and also under the grace of Jesus Christ. In like manner also we are strengthened by the gift of faith, hope and charity. Let these words regarding the Unity and the Trinity suffice; but we must carefully pray the sublimity of the Unity and the magnitude of the Trinity that what we confess with our mouth we may perform in our deeds.

After three (*in itri*) stands one. If thou addest the one to the three, it becomes four. If thou dividest this number equally it gives twice two. Two is a perfect number, and honoured on account of love to God and our neighbour. (*The apostles*) are chosen two by two, and (*the disciples*) are sent out two by two. Two tables were given to Moses; on the one were three commandments inscribed; on the other seven. The number four is a perfect number, and it is adorned with four virtues—righteousness, temperance, fortitude and prudence. The number is also crowned with the four seasons of the year, whose names are: spring, summer, autumn and winter. It is also adorned with the

Abraham: et deinceps . . . ab Abraham . . . Quae tres aetates coniunctae illis duabus, quinque faciunt . . . Hunc senarium numerum quendam temporis gerere figuram etiam in illa ratione tripartitae distributionis agnoscimus, qua unum tempus computamus ante Legem; alterum, sub Lege; tertium, sub gratia' (S. Augustine, *De Trinitate*, PL. xlii, 892-3).

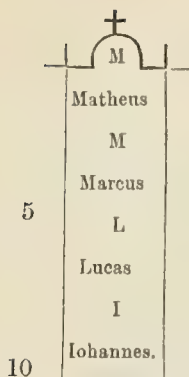
6. 'Iure ergo hic numerus (*ternarius*) Trinitatis speciem significat' (Isidore, *Liber Numerorum*, PL. lxxxiii, 182).

11-12. Cf. Greg. *Hom. in Ezech.* § 1325, 6-7.

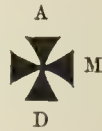
13-14. 'In Evangelio quoque bini de septuaginta discipulis ante faciem Christi mittuntur . . . sunt et duo lapides in quibus praecepta legis scripta sunt' (Isidore, *ibid.* 181).

15-16. Cf. Gregory, *Hom. in Ezech.*, PL. lxxvi, 809.

18-19. 'Annus quoque quatuor temporibus volvitur, æstatis, autumni, hiemis atque veris. Ipsa denique hominis natura ex quatuor est elementis concreta, ex calido et frigido, humido et sicco . . . numerus autem iste quadratus evangelistarum quatuor deputatur' (Isidore, *Liber Numerorum*, PL. lxxxiii, 183).



15

.iii. hærfest, .iiii. winter, 7 byð gewurðod mid larum
 autumnus, hiemps, Ornatur et doctrinis [p. 210]
 feower Godspelleras þa feower ny-
 .iiii. or Euangelistarum, qui quattuor ani-
 tenu beon synd geworhte on þære bec
 þæs mæran witegan
 malia esse referuntur in libro Ezechielis,
 eximii prophetæ. Constat reuerenter
 fulcitus iste quaternarius quattuor litteris
 nominis Christi, id est *D. E. V. S.*;
 pariterque et onomate protoplasti, hoc
 est *ADAË*. Digniter uenustum habet in
 se quod non arbitror esse conticendum, id
 est bina equinoctia binaque
 solstitia. Sunt enim. *iiii.*^{or}
 principales uenti, quorum *A*  *M*
 hec sunt nomina: subso-
 wind west norð
 lanus, zephirus, septentrio,
 suð gesceaft lyft
 auster. Sunt quattuor aelementa: aer,
 fyr, weater, eorðe .i. partes .i. mundi
 ignis, aqua, terra: sunt quattuor climata cosmi, id est
 eastlæl west norð suð
 oriens, occidens, aquilo, meridies, sicut Psalmista con-
 cinit: *A solis ortu, et occasu; ab aquilone, et mari.* Hæ¹
 partes si considerentur, in nomine Ade, inueniuntur [p. 211]
 20 secundum numerum Grecorum. Ipsi quoque orientem
 appellant *anathole*, et occidentem *disyn*, et aquilonem
arcton, et meridiem *misymbrion*. Oriens apud eos habet
 in exordio *A* litteram,² et occidens *D*, et septentrio iterum
A, et meridies *M*. Si numerus istarum litterarum
 25 quis altiori ingenio perscrutatus fuerit, dabit intellectum
 auditui. *A* in Greco numero significat unum, *D* quat-
 tuor, *A* iterum unum, *M* .xl. Hec³ sunt .xlii. Hoc in
 Scilicet a nobis i. olim i dudū
 loco sufficiant hec dicta; inuestigatam diutissime hanc

¹ MS. hæe.² MS. litertam.³ MS. hoc.

3. 'Quid enim per quatuor animalia, nisi quattuor euangelistæ signantur?' (Gregory, *Hom. in Ezech.*, PL. lxxvi, 803. Cf. also *ibid.* 1341-2).

5 sqq. 'Hoc idem et in nomine protoplasti olim designatum fuit scilicet Adam. In cuius vocabulo quattuor litteris, quattuor orbis

doctrines of the four Evangelists, who are said to be the four animals in the Book of Ezechiel, the famous prophet. The number four is reverently upheld by the four letters in the name of Christ, that is to say, *D. E. V. S.*, and likewise by the name of the first created man, namely, Adam. Fittingly it has an attraction which I do not think ought to be passed over in silence—I mean (*the fact that there are*) two equinoxes and two solstices. There are indeed four principal winds, whose names are these: the east, west, north and south winds. There are four elements: air, fire, water and earth: there are four regions of the world, viz. east, west, north and south, as the Psalmist sings: *A solis ortu, et occasu; ab aquilone, et mari* (Psalm cvi. 3). If these parts are carefully studied, they will be found in the name of Adam according to Greek numeration. For the Greeks term the east ἀνατολή, and the west δύσις, and the north ἄρκτος, and the south μεσημβριον. The east with them begins with the letter Α; and the west with Δ, and the north again with Α, and the south with Μ. If anyone with superior intellect will investigate thoroughly the number represented by these letters he will enable those who hear to understand. Α in Greek numeration denotes *one*, Δ *four*, Α again *one*, and Μ *forty*. This makes forty-six. Let these words suffice at this point. Since this question has been investigated

terrarum partes per Græcas appellationes demonstrantur. Si enim Græce dicantur oriens, occidens, aquilo, meridies . . . in capitibus verborum invenies Adam. Dicuntur enim Græce . . . mundi partes: Anatole, disis, arctos, mezembria' (Hrabanus Maurus, *PL.* cvii, 197). 'Siquidem mundum quatuor elementis constare manifestum est, id est, igne, aere, aqua et terra. Et totum orbem quatuor terminari partibus sive angulis notum est, oriente scilicet, et occidente, aquilone et meridie. Quatuor quoque sunt vicissitudines temporum, id est, ver, æstas, autumnus, hiems' (Hrabanus Maurus, *PL.* cvii, 177).

24 sqq. 'Habet quoque idem nomen (Adam) in se mysterium incarnationis Christi, si numerus in litteris eiusdem nominis secundum Græcorum regulam . . . intendatur. Α enim in numeris apud Græcos significat unum; Δ quatuor; Α alterum unum; Μ quadraginta. Coniunge hos numeros quatuor, fiunt xlvi, et hoc est, quod Iudæi in Evangelio respondisse leguntur: Quadraginta sex annis ædificatum est templum hoc,' etc. (*ibid.* 197-8). [Also Smaragdus, *PL.* cii, 158.]

- questionem a patrum dictis libet ad alia celeriter
properare. Lucis diuine gratia illustrare ingenium¹
dignatur—tantum studeo pro posse² mortalibus infun-
ficere
dere in hoc breui opere. Est quaternarius adhuc [p. 212]
5 humano bis bino septus stémate, id est, pueritia, adholes-
hād geyungen yld fulre yldē .i. ad initium
centia, iuuentute, senectute. Ad radicem nostri sudoris
.i. figura
signum, id est character, ponamus, hoc est significa-
tionem uel equalitatem elementorum et istarum etatum
scrutanti scrutinio scrutemur. Diximus superius quod
10 quattuor sunt aelementa, quattuorque tempora anni, et
sunt .iiii. flumina
quattuor etates sup̄ hominum. Nunc sinceritate mentis
et absque fastidio cordis eorum concordiam pertractemur.
Ver humidum et calidum; aer humidus et calidus;
pueritia humida et calida. Aestas calida et sicca; ignis
15 calidus et siccus; adholescentia calida et sicca. Autum-
nus siccus et frigidus; terra sicca et frigida, iuuentus
sicca et frigida. Hiemps frigida et humida; aqua [p. 213]
frigida et humida; senectus frigida et humida.
id est transmigrationem
De quaternario Galileam faciamus ad quinarium.
- 20 Quinarium numerus perfectus est et in suis partibus
constat diuisus, nam gloriatur se ternario atque binario
esse comptum. Ternarius ad Sanctę Trinitatis pertinet
mysterium; binarius uero ad dilectionem Dei et proximi.
- Suffultus, ut prephati sumus, regali diademate, con-
25 gaudeamus Veritati,⁴ que dixit miti affatu: *Quinque
prudentes uirgines*. Est inaequalis; est et aequalis.
Inparilis est in ter[n]ario⁵; parilis in binario. Ternarius

¹ Supplied in the MS.² MS. p̄posse.³ MS. sesto.⁴ MS. ueritati, i. Christo: que, scilicet ueritatis: affatu, i. sermone.⁵ MS. terrario.

3 and 6. Cf. 'propiam messem sudati laboris pro posse virum piare procedam' (Stubbs, op. cit. 4).

13 sqq. See p. 10 *supra*. Also Greg. *Moralia*, PL. lxxvi, 1162, and Martianus Capella, VII, § 734:— 'Quid quod quattuor anni tempora frontesque caeli elementorumque principia esse non dubium est? hominum etiam quattuor aetates quattuor uitia quattuorque uirtutes.' See Haymo, *Opera*, PL. cxviii, 193—quoted p. 238 *infra*.

long ago from the sayings of the Fathers, it is my pleasure to hurry on swiftly to other matters. May the grace of divine light deign to illumine my poor mind—so great is my desire to convey all in my power to mortals in this brief work. The number four is still further encircled with quadruple honour among men, namely: childhood, early manhood, manhood, old age. At the beginning of our toil let us place a sign or mark, that is to say let us investigate with diligent search the significance and the correspondence between the elements and those ages. We said further back that there were four elements, four seasons, and four ages of men. Now with sincerity of mind and without any pride of heart let us thoroughly go into the concord existing between them. Spring is moist and hot; air is moist and hot; childhood is moist and hot. Summer is hot and dry; fire is hot and dry; early manhood is hot and dry. Autumn is dry and cold; earth is dry and cold; manhood is dry and cold. Winter is cold and moist; water is cold and moist; old age is cold and moist.

Let us cross over (lit. 'let us make a Galilee from') from four to five. Five is a perfect number and remains so when divided into its parts, for it boasts that it is arrayed with three and two. Three has reference to the mystery of the Holy Trinity; two to love of God and our neighbour. Strengthened, as we have said already, with a royal diadem, let us rejoice together in the Truth, Who with gentle speech spoke of 'five wise virgins.' It is unequal; it is also equal. It is unequal in three; it is equal

19. Cf. 'Cana quippe viculus Galilææ zelus interpretatur. Galilæa namque transmigratio facta in nostra lingua dicitur' (Haymo, *PL.* cxviii, 127 from Beda, *Hom.* iv). Cf. 'Gewoende ðona in dalum geliornesse'—'secessit in partes Galilæae' (*North. Gospels: Matthew* ii. 22).

20. Cf. 'Perfecti sunt qui a partibus suis pares sunt, ampliores perfectis qui plus in partibus suis quam in se ipsis habent' (M. Capella vii. 753).

23. Cf. 'Sed Dei dilectio per tria distinguitur, quia ex toto corde . . . diligere conditor iubetur . . . Proximi autem dilectio ad duo praecepta derivatur' (*Greg. PL.* lxxvi, 34 D).

['tria quidem ad delectionem Dei pertinent, quia Deus inseparabilis Trinitas est' (Haymo: *Homiliae de Tempore, PL.* cxviii, 193)].

tam perfectus est et absolutus in Trinitate, quia tote tres persone coeternae sunt et coequales. Appellatur iste quinarium maior numerus, qui habet in se minorem, id est binarium. Maior numerus est quotiens superat
 5 minorem, ut iam prediximus. Minor numerus est qui continetur a maiore, ut ternarius ad quinarium continetur ab eo cum duabus partibus suis. Quinarium duplicatus
 decalogum implet. Quinque sunt libri Moysi: quinque sunt sensus hominis, id est visus, auditus, odoratus,
 10 gustus, et tactus: quinque sunt termini in ecclesiasticis compotibus, id est: Septuagessimalis, Quadragessimalis, Paschalis, Rogationalis et Pentecosten.

Placet huic operi nostro figuram adicere, quae, quod ore dicimus, oculis luce clarius illustret. Primas sit in
 15 cacumine huius montis, unitas principalis, qui et primus dicitur, quoadusque perueniat ad dignitatem senarii numeri (*Plate*).

Senarii igitur numerus sua magnitudine et sublimitate dignitateque excellit nostri sermonis
 20 elogium. Solent¹ nempe auctores numerorum ita eius celsitudinem dignitatem<que>² ecclesiae filiis demonstrare. 'Vnum enim,' inquit, 'et duo <et tria>³ sex fiunt.' Qui numerus, ut
 25 Aurelius Augustinus ait, propterea perfectus⁴ dicitur, quia partibus suis completur; habet enim eas tres: sextam, tertiam et dimidiam, id est duo,⁵ nec ulla pars alia, que dici possit quota sit, inuenitur in eo.
 30 Sexta eius unum est, tertia duo, dimidia tria. Vnum



[p. 215]

[p. 216]

¹ MS. *solenti*. ² MS. *que deest*. ³ MS. *et duo tres sex fiunt*.

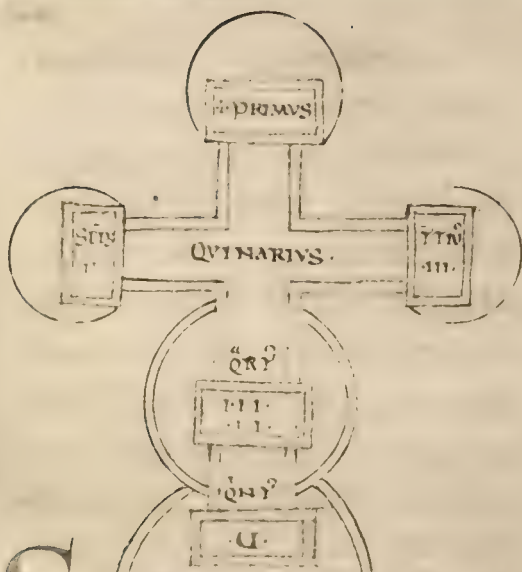
⁴ MS. *perfectus*.

⁵ These words appear to be a gloss.

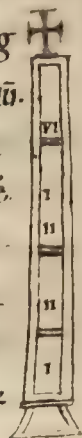
4-5. Cf. 'Quid enim aequo esse melius potest? At ubi alter numerus maior, alter minor est' (Martianus Capella, VII, § 758).

7 sqq. 'Hic praeterea numerus legi est attributus; lex enim quinque libris complectitur [*Fortè comprehenditur*] . . . Sensus quoque corporis quinque, visus, auditus, odoratus, gustus et tactus' (Isidore, *Liber Numerorum*, PL. lxxxiii, 184).

21 sqq. 'Hæc autem ratio simpli ad duplum oritur quidem a ternario numero; unum quippe ad duo, tria sunt: sed



Senarii igitur numerus sua
 magnitudine & sublimitate dig-
 nitateq; excellit nri sermonis elogiū.
 Solent nampe auctores numerorū
 ita eius celsitudinem dignitatē et dē-
 filis demonstrare. Vnum enim in-
 quit et duo tres sex fiunt. Quin-
 merus ut aurelius augustinus ait
 pparet pfectus dicitur qā paratē



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in two. The number three is so perfect and complete in the Trinity, because all three Persons are co-eternal and co-equal. This number five is called a major number, a number which contains a minor, viz. two. A number is major whenever it exceeds a minor, as we have already stated. A number is minor which is contained by a major, as three in relation to five is contained by it with its two parts. Five doubled makes up ten. There are five books of Moses; there are five senses of man, viz. sight, hearing, smell, taste and touch. There are five termini in the calendars of the church, namely: of Septuagesima, Quadragesima, Easter, Rogation and Whitsuntide.

We propose to add to this work of ours a figure to illustrate more clearly than day what we say with our mouth. Let the primad, the fundamental unity, which is also called the prime, be in the summit of this mountain until it arrive at the dignity of the number six.

The number six, therefore, by its magnitude, its sublimity, and its dignity surpasses the power of expression of our language. Writers on numbers, indeed, are wont to indicate its eminent worth to the children of the church in this way (*Diagram*). 'For one,' he (Augustine) says, 'and two and three make six.' This number, as Aurelius Augustine says, is termed a perfect number, because it is made up of its fractions; for it has these three: a sixth, a third, and a half, nor is there any other possible aliquot part to be found in it. The sixth part of it is one; the third is two, and the half three. But one,

hoc totum quod dixi, ad senarium pervenit: unum enim et duo et tria sex fiunt. Qui numerus propterea perfectus dicitur quia partibus suis completur: habet enim illas tres, sextam, tertiam, dimidiam: nec ulla pars alia, quae dici possit quota sit, invenitur in eo. Sexta erga eius, unum est; tertia, duo; dimidia, tria. Vnum autem et duo et tria consummant eundem senarium. Cuius perfectionem nobis sancta Scriptura commendat, in eo maxime quod Deus sex diebus perfecit opera sua, et sexto die factus est homo ad imaginem Dei (*Gen.* i. 27). Et sexta ætate generis humani Filius Dei venit et factus est Filius Hominis, ut nos reformaret ad imaginem Dei . . . Sexagenarius ergo numerus dierum sexta pars anni est' (Augustine, *De Trinitate*, PL. xlii, 892-3. Cf. also *De Genesi ad Litteram*, iv. 1; *De Civitate Dei*, xi, 30. Augustine's source is Martianus Capella, vii. § 736).

autem et duo et tria consum<m>ant¹ eundem senarium, cuius perfectionem nobis commendat Sacra Scriptura, dicens: *Sex diebus <per>fecit² Deus opera sua.* Sexta die factus est homo ad imaginem Dei. Sexta etate 5 uenit Filius Dei et factus est Filius Hominis, ut nos ^{sex [uicibus]³ .ix.} reformaret ad imaginem Dei. Sexies sexageni trecenti sexaginta. Sexagenarius ergo numerus dierum sexta pars anni est. In anni cursu senarius numerus plurimum ualet. Sex ydrie fuerunt in Chana Galileę: hæc 10 si allegorico sensu fuerunt discussa nobilissimum proferunt fructum.

Primus homo preceptum Dei transgressus est, quod [p. 217] tu, O lector, audiens, et timens peccare ydria<m>⁴ preparas tibi aqua⁵ plenam, que te purgabit a uitiis, 15 timens illud quod scriptum est: *Si illis rudibus ac nouellis non pepercit Deus, forte nec tibi par<c>et.⁶* Fac tibi alteram ydriam repleti. Offer Domino cum Abel de o[u]libus,⁷ id est, de bonis operibus tuis munera. Eligendo innocenter uiuere cum Ipso, et inuidiam de ^{uel.-li} 20 cordis thalamo expellere, inuenies secundam ydriam aqua plena<m>.⁸ Spiritualiter Abel significat Christum; Cain signat populum Iudeorum. Si in secunda etate huius uite desideras cum Noe saluari, et per baptismi mysterium purgari tunc columbam, id est animam tuam, cum 25 ramis oliuarum uirentibus foliis, hoc est cum bonorum actuum fertilitate, possis ad menia superne felicitatis [p. 218] ingredi, habendo ydriam uino repletam. Si obediens fueris Deo ut Abraham, erit tua tertia ydria uino plena.

¹ MS. consumant. ² MS. fecit. ³ MS. civibus. ⁴ MS. ydria.
⁵ MS. aquam. ⁶ MS. paret. ⁷ MS. onibus. ⁸ MS. plena.

12 sqq. 'Quicumque ergo hoc audiens, timuerit transgredi praeceptum Dei, reputans apud semetipsum, et dicens: quia si illis rudibus ac novellis non pepercit Deus, forte nec nobis parceret, si post multos aliorum casus nostram neglexerimus salutem, inuenit in prima etate hydriam aqua plenam . . . Quicumque ergo hæc audiens, elegerit innocenter et simpliciter vivere cum Abel, timuerit inuidiam . . . habere ad fratrem . . . inuenit in prima etate aliam hydriam aqua plenam . . . At vero si ad spirituales intelligentiam animum suum convertit, ut intelligat per Abel Dominum Iesum Christum . . . per Cain vero homicidam populum Iudeorum . . . Quisquis ergo, hæc audiens, elegerit magis saluari cum electis paucis, in exemplum Noe, quam perire cum multis reprobis, inuenit in secunda etate

two and three added together make up this same six. Its perfection is commended to us in Holy Scripture in the words: 'In six days God finished His works.' On the sixth day man was made in the image of God. In the sixth age the Son of God came and became the Son of Man, that He might restore us to the image of God. Six times sixty is three hundred and sixty. Sixty days is therefore the sixth part of a year. The number six is therefore of very great importance in the course of the year. There were six waterpots in Cana of Galilee. The discussion of the allegorical meaning of these waterpots will produce a most noble result.

The first man transgressed the command of God, but thou, O reader, by hearing this, and fearing to sin preparest for thyself a water-pot full of water, which will cleanse thee from sin, fearing that which is written: 'If God did not spare those who were inexperienced and newly created, perchance He will not spare thee' (II Pet. ii. 4, sqq.). Have a second water-pot filled for thyself. Offer to the Lord with Abel, of thy sheep, that is to say gifts of thy good works. By choosing to live in innocence with them, and to banish envy from the private chamber of thy heart, thou shalt find the second water-pot full of water. Spiritually Abel denotes Christ and Cain typifies the Jewish people. If in the second age of this life thou desirest to be saved with Noah, and that through the mystery of baptism thy dove (that is to say thy soul) shall then be purged, with the boughs of olive with green leaves, that is to say with the fruitfulness of good works, thou mayest enter the city of heavenly bliss, having thy water-pot filled with wine. If thou shalt have been obedient to God like Abraham, thy third

hydriam aqua plenam . . . Quod si hanc historiam spiritualiter interpretari didicerit ut intelligat . . . per diluvium . . . baptismum in quo peccata delentur . . . per columbam,* quæ ramum olivæ virentibus foliis detulit, unctionem Spiritus Sancti, quæ fidelibus in baptismo datur: hydria aqua plena, quam habebat mutata est in vinum . . . Quicumque ergo, hæc audiens, cogitaverat in corde suo cum quanto studio debeat Deo obedire, quando Abraham magis voluit Deo obedire quam filio suo uni-

* [Cf. Hrabanus Maurus, *PL*. cvii, 313, B. Assmann, *Agg. Homilien*, 197/84, and Greg. *Dialogues*, ed. Hecht, 275/15-19].

Si humilis fueris ut David, tunc tua [quarta] ¹ idria erit uino repleta, malum timendo reddere per malum, existendo mansuetus et pius.

In quinta etate preuaricatus est populus Iudeorum, 5 et deductus <est> ² in Babiloniam; quod <si> ² tu exaudiens timueris peccare, effugies Babiloniam, id est infernum, et Nabochodonosor, id est diabolus, et introibis in Hierusalem.

Si sextam ydriam uino repleti desideras, tunc totis 10 desideris precepta Euuangelii obserua, ut particeps fieri merearis glorie Dei, assumendo metron trium modiorum, ^{uel. uisionem} id est agnitionem Patris et Filii et Spiritus Sancti.

^{i. mensure} Terne metrete s<i>nt ³ in corde tuo, id est fides Sancte [p. 219] Trinitatis, et bina si<n>t in mente, hoc est dilectio Dei 15 et proximi.

Plurima de senario potuissemus calculo hoc in loco affari, sed ne prolongemus orationem nostram placet digitum ori opponere.

Post fastigium senarii numeri emergit septenarius 20 felicissimus numeru[s], ^{i. exornat} ⁴ qui sese ita sertis comit aureis quoadusque perueniat ad thronum summi Dei. Demonstrat enim uero plenitudinem temporis, qua septem diebus ^{gelicum} uoluitur mundus. Constat iste ex primo pari et primo impari, id est ex tribus et quattuor. Tres pertinent ad 25 Trinitatem, quattuor <ad> ² libros Sancti Euuangelii.

¹ MS. tertia.

² MS. deest.

³ MS. sunt.

⁴ MS. numerū.

genito parere, habet in tertia etate hydriam aqua plenam . . . Quod si tu hæc audiens, uolueris imitari humilitatem et mansuetudinem David . . . inuenisti in quarta etate hydriam aqua plenam . . . In quinta etate legimus (iv Reg. xxv) quod populus Iudæorum præuaricatus est mandatum Domini . . . et ideo tradidit eum Dominus Nabuchodonosor regi Chaldæorum, qui duxit eum captivum in Babyloniam . . . Quod si tu hæc audiens, timueris peccare, ne forte aut captivitas . . . tibi accidat, inuenisti in quinta etate hydriam aqua plenam. Si vero ad altiore intellectum mentem tuam transtuleris, ut intelligas per populum Israheliticum genus humanum; per Nabuchodonosor diabolus figurari, per Babyloniam . . . infernum, per Ierusalem . . . coelestem patriam: hydria tua . . . conversa tibi in vinum . . . Quod si hæc tu audiens, cogitaveris cum

water-pot will be full of wine. If thou shalt have been humble like David, then thy fourth water-pot will be filled with wine, by fearing to return evil with evil, by being mild and devout.

In the fifth age, the Jewish people transgressed and were led away into Babylon. But if thou, hearing this carefully, fear to sin, thou wilt escape Babylon, that is, hell, and Nabuchadnezzar, that is to say, the devil, and wilt enter Jerusalem.

If thou desirest that thy sixth water-pot shall be filled with wine, do thou observe the commands of the gospel, that thou mayest deserve to become a partaker of the glory of God, by taking to yourself the measure of three bushels, that is to say, the vision of the Father, the Son, and the Holy Spirit. Let the three measures be in thy heart, namely, faith in the Holy Trinity, and let there be two in thy mind, namely, love to God and thy neighbour.

We could have said a great deal at this point about the number six, but, lest we should prolong our discourse, it is our pleasure to be silent (lit. 'place a finger on our mouth').

After the grandeur of the number six, there emerges the most fortunate number seven, which is so adorned with golden wreaths as to reach the very throne of highest God. For it sets forth the fullness of time, in which the world revolves with seven days. It is made up of the first equal and the first unequal number, viz. of three and four. Three has reference to the Trinity, four to the

quanta sollicitudine . . . Evangelii debeas observare præcepta . . . inveniisti in sexta ætate hydriam aqua plenam . . . Binas metretas Dominus ostendit in Evangelio, cum dicit: Ego et Pater unum sumus (*Joan.* x) Ternas ostendit cum alibi ait: Euntes docete omnes gentes, baptizantes eos in nomine Patris et Filii et Spiritus Sancti (*Matth.* xxviii.) Doctores autem sancti,* id est, spirituales, hydræ ternas accipiunt metretas, cum individuum Trinitatem aliis prædicant credendam; binas, quando dilectionem Dei et proximi suis auditoribus commendant' (Haymo: *Homiliæ de Tempore*, xxviii, *PL.* cxviii, 131-6; utilised by Beda, *Homiliæ*, xviii. But the text follows Haymo more closely than Bede).

16 sqq. 'Hic autem numerus septenarius iuxta legitimum est—

* [Augustine. See Smaragdus, *PL.* cii, 84.]

- Septem sunt dona Spiritus Sancti, de quibus per Isaiam dicitur: *Requiescet super eum Spiritus Domini, Spiritus sapientię, spiritus intellectu(s)*,¹ *spiritus consilii, spiritus fortitudinis, spiritus scientie, spiritus pietatis, spiritus* [p. 220]
 5 *timoris (Domini)*². Septem hec dona conco[r]diter³ non fulserunt in aliquo mortali homine, sed in Iesu, de cuius plenitudine gratiam pro gratia acceperunt. Acceperunt tantum et ipsi singulos denarios, id est, pro capacitate suorum meritorum gratiam Spiritus Sancti.
 10 Abraham habuit spiritum sapientię; gratia intellectus fuit in Moysi; spiritus consilii in Iosue; spiritus fortitudinis in Daud; spiritus scientie in Salomone; spiritus pietatis in Petro; spiritus timoris Domini in Osuualdo,* dignissimo archiepiscopo, refulsit nostris temporibus.
 15 Septem quippe naturas columbe habent: septem sunt liberales artes: septem sunt embolismarės anni. Septenarius ab unitate, id est ab una, incipit, et sic reuenter pleno sacramento ad sui perfectionis triumphum extenditur. De cuius excellentia hec dicta sufficiant,
 20 adiecta congrua figura. (*Plate.*) [p. 221]

Octonarii numeri magnitudinis excellentia supereminet ceteros, quia eius dignissima recordatio angelis et archangelis nota est. Prima die, id est .xv. kl. Apr. facta est lux, factique sunt angeli. Secunda die, firmamentum in medio libratur⁴ aquarum. Tertia die, herbas et ligna pomifera; quarta die, solem et luna(m)⁵

¹ MS. intellectū.² MS. *deest.*³ MS. conconditer.⁴ MS. liberatur.⁵ MS. luna.

* For evidence pointing to Byrhtferth's authorship of the *Vita Sancti Oswaldi*, see Byrhtferth's Manual, II, Introduction.

perfectus habetur, eo quod ex primo pari ac primo impari constat. Primus autem impar ternarius est, primus par quaternarius, ex quibus duobus ipse septenarius consummatur . . . Sed per tres Trinitatis mysterium, per quattuor virtutum actio illustratur. . . . Convenienter itaque septenario numero significatur Spiritus Sanctus . . . Iure ergo septiformis Spiritus imaginem portat, qui per divinitatis plenitudinem in Christo inhabitat, Isaia testante propheta: Et requiescet, etc., *Isa.* xi, 2' (Isidore, *Liber Numerorum*, 186-7—cf. Martianus Capella, § 738, and Gregory, *Moralia*, 1149-1151).

13. On St. Oswald, Archbishop of York, who died in 992, see Raine, *Historians of the Church of York*, I, and J. Armitage Robinson, *St. Oswald and the Church of Worcester*.

14. 'Septem quippe naturales differentias in se columba habere traditur' (Haymo, *PL.* cxviii, 118).



books of the Holy Gospel. Seven are the gifts of the Holy Ghost, of which mention is made through the prophet Isaiah: 'The spirit of the Lord shall rest upon Him; the spirit of wisdom, the spirit of understanding, the spirit of counsel, the spirit of might, the spirit of knowledge, the spirit of piety, the spirit of the fear of the Lord' (Isaiah xi. 2). These seven gifts have not shone unitedly in any mortal man, but (*only*) in Jesus, 'of whose fullness they have received grace for grace' (John i. 17). They themselves have only received a penny each, that is to say in proportion to the capacity of their deserts the grace of the Holy Ghost. Abraham had the spirit of wisdom; the grace of understanding was in Moses; the spirit of counsel was in Joshua; the spirit of courage in David; the spirit of knowledge in Solomon; the spirit of piety in Peter; the spirit of the fear of the Lord was gloriously displayed for our day in Oswald, the most worthy archbishop. Doves, indeed, have seven natural characteristics: the liberal arts are seven in number: there are seven embolismic years. The number seven starts from unity, that is to say, from one, and is thus reverently extended with full symbolic meaning to the triumph of its perfection. But let these words with the addition of a suitable diagram suffice on the subject of its excellence.

The exceeding greatness of the number eight surpasses (*that of*) the remainder, because its most worthy associations are known to angels and archangels. On the first day, that is to say the 18th March light and the angels were made. On the second day, the firmament is suspended in the midst of the waters. On the third day God created grass and herbs and trees bearing fruit; on the fourth day the sun and the moon

16-17. Cf. 'Septem apud veteres annumerantur genera philosophiæ' (Isidore, *PL*. lxxxiii, 188).

16-18. Cf. Hrabanus Maurus, *PL*. cvii, 213, ll. 52 et seq. On *pleno sacramento* see *Bædæ Opera Historica*, Ed. Plummer, I, lvi.

23. See Bede, *TR*. c. vi. [Cf. *Exameron Anglice*, Ed. Crawford, 96-97, and R. H. Charles, *Book of Jubilees*, 2. 2-4, where there are references to Epiphanius, *Hær.* 65. 4, Augustine, *Civ. Dei*, xi. 9.]

et omnia sidera; quinta die, reptilia, et uolatilia, et [p. 222]
 cete grandia, auesque celi, et pisces maris, et omnia
 uiuentia; sexta die, iumenta, et reptilia, et bestias terre,
 et hominem et feminam creauit Deus. Septima die,
 5 requieuit Deus ab omni opere suo, et benedixit diei
 septime, ut *Genesis* testatur. Non die primo, non
 secundo, non tertio, nec quarto, nec quinto uel sexto
 dictum est, *Benedixit Deus*, sed septimo dictum est,
Et benedixit diei septime. Sic benedixit septimam, ut
 10 octaua esset magis sanctificata. Sancti omnes, per
 fidem exsuperantes regna huius uite, septimam diem
 perpetue lucis et quietis soluti a corporibus percipiunt,
 expectantes aduentum magni Dei et Saluatoris Nostri.

Post septenarium exsurget regali potentia fretus ipse
 15 octonarius. Ipse enim uerus est octonarius, qui crimina
 tulit mundi. Ipse primus, ipse octauus, ipse ultimus. [p. 223]
 Ipse sic erit ultimus ut sit perpetuus. Ipse angelica
 uisitatione festiuus, et Redemptoris aduentu sacratissi-
 mus; ipse resurrectione Saluatoris sabbatissimus; ipse
 20 aduentu Paracliti celeberrimus; et peracto iudicio, cum
 fuerit celum nouum et terra noua, ipse erit, ut prephati
 sumus, sempiternus. Hec est octaua dies de qua pro-
 pheta ait insignis: *Hec est dies quam fecit Dominus*.
 Quales ad istam uenire possint, ipsa Veritas uera et
 25 Vita nostra, Iesus, ostendit, cum dicit: *Beati mundo*
corde, quoniam ipsi Deum uidebunt.

Tempus me deficiet hodieerne diei si cuncta desidero
 explicare, que de hoc sacrato numero fulgescunt. Est,
 ut dici libet, angelis et archangelis, iust[i]s¹ et sanctis,
 30 ammirabilis, quia est perpetua deitate Christi inter-
 minabilis. (*Plate*.)

[p. 224]

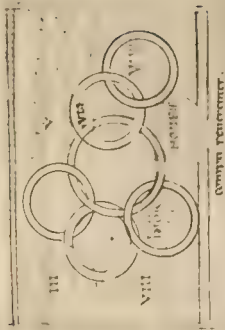
¹ MS. iustus.

4 sqq. Cf. 'Septimo die requieuit Deus ab omnibus operibus suis . . . et benedixit illum: et septima est ætas perpetuæ quietis in alia uita, in qua requiescit Deus cum sanctis suis in æternum post opera bona . . . Hæc autem ætas summæ pacis et quietis in Deo quidem est, et erit sempiterna . . . Quin potius ampliori lætitia . . . octavæ ætates perficitur, etc.' (Beda, *Opera*, Ed. Giles, vii, 35-6. Cf. Gregory, *In Ezech.*, PL. lxxvi, 1361, 1378-9, and *Moralia*, xxxv. PL. lxxvi, 758-60).

17 sqq. Cf. Beda, *Opera*, viii, 319-20. [*De Civitate Dei*, xxii, 30.]



Nonarius ipse gloriosus pfectus est. qui nimio honore exultat in pincia. pfectus autem suae inuentione numerorum. Nonem sunt ordines angelorum. quorum nomina sunt. hec angeli. archangeli. throni & dominationes. principatus & potestates. uirtutes. cherubim & seraphim. Terceum sunt nouem. Nomines sexages ducentas. Infidelis redeamus ad nos ipsos. & pmatrem ut adeū humiliter puenire mereamur. unde decimas ordo supbiendo caruatur.



Denarius numerus pfectus est. & in diuisione sua eximie necessarius. Denarius ppter decem uerba legis dñi est exornatus. Decem pcepta legis in duobus tabulis digno dei erant scripta. Septenarius unicus ternario. denariū pfectum. Septenarius ut scripte sūt dona sps scī ponunt. Ternarius ad plenas scē crinatus puenit. Secundus supius



and all the stars; on the fifth day, all things that creep and fly, and the great whales, and the birds of the heaven and the fish of the sea, and all things that have life; on the sixth day, oxen and the beasts of the earth, and man and woman. On the seventh day, God rested from all His work, and blessed the seventh day, as *Genesis* testifies. Not on the first day, not on the second, not on the third, nor on the fourth, nor on the fifth or sixth is it said, 'God blessed,' but on the seventh it is said, 'And He blessed the seventh day.' God blessed the seventh day in such a way that the eighth might be still further sanctified. All the saints, who by faith overcome the kingdoms of this life, when they are set free from their bodies, receive the seventh day of everlasting light and rest, while they await the advent of mighty God and Our Saviour.

After the number seven, there will arise eight itself relying on its royal power. For He is the true eight, who has borne the sin of the world. It is the first; it is the eighth; it is the last. It will be the last in this way, that it is everlasting. It is hallowed by the visit of the angel; it is most sacred on account of the advent of the Redeemer; it is most holy on account of the resurrection of the Saviour; it is of exceeding honour on account of the coming of the Comforter, and when the Judgement is over, when there will be a new heaven and a new earth, as we have said already, it will endure for ever and ever. This is that notable eighth day of which the prophet says, 'This is the day which the Lord hath made' (*Psalms* cxvii. 24). Jesus, who is the very Truth and our Life, tells us what kind of people may come to that day, when He says, 'Blessed are the pure in heart, for they shall see God' (*Matth.* v. 8).

Time will fail me to-day, if I wish to explain all the glories of this sacred number. It is, as we delight to tell, regarded with admiration by angels and archangels, by the righteous and the saints, because with the perpetual godhead of Christ it has no end.

Nouenarius, ipse gloriosus, perfectus est, qui nimio honore exultat in principe uel auctore siue inuentore numerorum. Nouem sunt ordines angelorum, quorum nomina sunt hæc: angeli, archangeli, throni et dominationes, principatus et potestates, uirtutes, cherubin et seraphin. Ter terni fiunt nouem. Nouies sexies ductus . . .

His dictis, redeamus ad nos ipsos, et premeditemur ut a<d>¹ Deum humiliando peruenire mereamur, unde 10 decimus ordo superbiendo corruerat. (*Plate.*)

[p. 225]

Denarius numerus perfectus est et indiuisione sua eximie necessarius. Denarius propter decem uerba legis Domini est exornatus. Decem precepta legis in duabus tabulis digito Dei erant scripta. Septenarius iunctus 15 ternario denarium perficiunt. Septenarius [ad] septem (spiritus) dona Spiritus Sancti pertinent²; ternarius ad personas Sancte Trinitatis pertinent.

Stemus super [uias]³ et interrogemus diligenter de semetis antiquis, que sit bona uia, et ambulemus in ea. Via bona 20 est credere in Deum; uia bona est decem precepta Domini scire et perficere; uia bona est, ut quisquis iustitie semitas agnoscit,⁴ unum non abscondat talentum, id est, intellectum diuine agnitionis, sed doceat oportune inopportune, sicque ut perceptum talentum in 25 lucrum geminatum reportet <e>orrigendo⁵ se a uitiiis et aliis uiam ostendo ueritatis. Primum talentum constat .l. librarum pondus; alterum centum librarum pondus; tertium .cl. Istarum margaritarum thesauri queritandi sunt a negotiatoribus, id est a filiis aecclesiæ. Pretiosæ

[p. 226]

¹ MS. adeū.

² This is very doubtful. The MS. reads 'Septenarius ut septe sps dona. sps. sci p̄tinent.'

³ MS. sup̄ius.

⁴ Corrected in MS. to cognoscit.

⁵ MS. orrigendo.

1. 'Nouenarius secundum se perfectus numerus est, et inde magis perfectus dicitur, quoniam ex tribus perfectis per formam eius multiplicatus completur' (Isidore, *Liber Numerorum*, 190).

3-4. 'Quia nimirum nouem sunt ordines angelorum. Num cum ipsa sacra eloquia angeli, archangeli, throni, dominationes, uirtutes, principatus, potestates, cherubim et seraphim memorantur' (Gregory, *Moralia*, L. lxxvi, 1072).

9-10. Isidore, *Etym.* VII, v, 30-31. Gregory, *Moralia*, PL. lxxvi, 1072, 1603-4, and Arator, i, 856.

The number nine, glorious in itself, is a perfect number, which exults with exceeding honour in the originator or the author or the inventor of numbers. There are nine orders of angels, whose names are these :—angels, arch-angels, thrones, dominions, principalities, powers, cherubim and seraphim. Three times three are nine. Six times nine . . .

Having said this, let us return to ourselves, and meditate beforehand, so that by abasing ourselves before God, we may deserve to reach that place whence the tenth order (*of angels*) fell through pride.

The number ten is a perfect number, and extraordinarily indispensable by reason of its completeness. The number ten is honoured on account of the ten words of the law of the Lord. The ten commandments of the Law were written by the finger of God on two tables. Seven added to three make ten. Seven has reference to the seven gifts of the Holy Spirit: three refers to the persons in the Holy Trinity.

‘Let us stand in the ways and ask diligently for the old paths, what is the good way, and let us walk therein’ (Jerem. vi. 16). The good way is to believe in God; the good way is to know and perform the commandments of the Lord; it is the good way that whosoever recognises the paths of righteousness should not hide his one talent, that is his perception of the vision of God, but should teach ‘in season and out of season’ (2 Tim. iv. 2), and should bring back the talent which he received, doubled by usury, by correcting himself from sin and by pointing out to others the way of truth. The first talent consists of fifty pounds: the second of one hundred pounds, the third of one hundred and fifty pounds. These pearls are to be sought by merchants, that is to say by the sons of the church. Precious pearls are the command-

11 sqq. ‘Denarius numerus in eo perfectus est, quia lex in decem præceptis concluditur, omnisque culpa non amplius quam per decem verba cohibetur, atque, enarrantem Veritatem, operatores vineæ denario remunerantur (*Matth.* xx. 10–11). In denario quippe tria iunguntur ad septem’ (Gregory, *Moralia*, 1162).

[Cf. Bede, *Opera*, vii, 362; viii, 353; xii, 444.]

16 sqq. Cf. Greg. *XL Homiliarum in Evangelia*, PL. lxxvi, 1466.

sunt margaritę precepta Veteris et Noui Testamenti: pretiosissime uero uirtutes sunt, non solum terne, fides, [p. 227] scilicet, spes, caritas, sed etiam quaterne—iustitia, fortitudo, temperantia, et prudentia. Bone margaritę 5 sunt patriarche et prophete; boneque [margarite]¹ sunt allegoricus et [moralis]² sensus: pretiosissima margarita est spiritalis intelligentia per quam contexunt sibi fideles sagenam, id est noui et ueteris legis exempla, trahentes secum pisces ad litus, id est bona opera ad eterne 10 felicitatis cumulum, et non solum denarii numeri perfectionem assumendo, uerum etiam centenarii dignitatis gloriam perfruendo. Prima hora, nostre scilicet uite, conspicienda est, similiter tertia, nona ac undecima, id est pueritia quam celestis flatus examinauit³ spiritu suo 15 —baptismate, oleo, igne,⁴ trina submersione <et>⁵ episcopali confirmatione. Commendum uidetur ut pre- [p. 228] dicte aetates decorentur uirtutibus iustis. Veniat semen uerbi Dei faciatque fructum centuplum, id est perfectum. Non cadat in uia, non in petra<m>,⁶ nec inter 20 spinas, sed in corda fidelium, ut denariorum numerus nobis fructus proueniat, uel corona.

Iste numerus ab uno incipit, sed crescendo multiplicatur isto modo: Si ad [unum]⁷ addas duo, fiunt

¹ MS. gratie.

² MS. mortalis. Read *moralis* (Greg. *Hom. in Ezech. PL. lxxvi*, 845).

³ MS. exanimauit?

⁴ Read *baptismale oleagine*??

⁵ MS. *deest*.

⁶ MS. *petra*.

⁷ MS. *duo*.

4. 'Bonae margaritae quas quaerit institor, lex et prophetae sunt . . . bonae margaritae sunt lex et prophetae, et notitia Veteris Instrumenti. Vna autem est pretiosa margarita scientia saluatoris' (Hrabanus Maurus, *Comment. in Matthaeum, PL. cvii*, 954). 'Contexerunt sibi ex Veteri et Nouo Testamento sagenam euangelicorum dogmatum, et miserunt eam in mare huius saeculi, quae usque hodie in mediis fluctibus tenditur capiens . . . quidquid inciderit, id est, bonos homines et malos. Quos ad litus attrahit, id est, ad finem mundi, ut tunc sequestratio bonorum et malorum piscium' (*ibid.*).

12. *Matthew xx. 1-16*. See Hrabanus Maurus, *Comment. in Matthaeum, PL. cvii*, 1025-7, and Haymo, *Hom. de Temp., PL. cxviii*, 157.

15-16. Cf. 'Hoc enim sacramentum hic agitur, ut per salivam typicam sacerdotis et tactum sapientia et virtus divina salutem eiusdem catechumeni operetur . . . Deinde benedictione sacerdotali munitur . . . Vngetur illius tunc pectus de oleo sanctificato cum invocatione sanctae trinitatis . . . Vngetur et inter scapulas de eodem oleo . . . Post hæc igitur consecratus fons, et ad

ments of the Old and New Testament. Most precious pearls are the virtues, not only the three, namely, faith, hope and charity, but also the four—righteousness, courage, temperance and wisdom. Goodly pearls are the patriarchs and prophets, and goodly pearls are the allegorical and moral meanings (*of Holy Scripture*): a most precious pearl is the spiritual understanding, whereby the faithful weave for themselves a net, that is to say the precepts of the Old and New Testament, dragging with them to the shore their fishes, that is to say good works to complete their eternal felicity, and (*they do this*) not only by taking upon themselves the perfection of the number ten, but also by enjoying the glorious dignity of the number one hundred. The first hour, I mean of our life, is to be noted, and likewise the third, ninth and eleventh. By the first hour I mean childhood which the wind from heaven has tested with its breath—with baptism, oil, fire, the triple immersion and episcopal confirmation. It seems fitting that the aforementioned ages should be adorned with appropriate virtues. Let the seed of the word of God come, and let it bring forth fruit a hundred-fold, that is to say, perfect fruit. Let it not fall by the way-side, nor on stony ground, nor among thorns, but in the hearts of the faithful, that the number of our pence may come forth as fruit, or as a crown, for us.

This number (*ten*) starts from one, but as it increases it is augmented as follows: If to one thou addest two,

ipsum baptismum catechumenus accedit, et sic in nomine sanctæ Trinitatis trina submersione baptizatur' (Hrabanus Maurus, *De Clericorum Institutione*, I, xxvii–xxviii). Cf. also Smith, D.C.A., s.v. *Baptism*, where the earlier authorities will be found, and Napier's *Wulfstan*, p. 31.

For the combination of baptism and laying on of hands, see Smith, D.C.A., art. 'Confirmation,' p. 425, l. 2, and *Wulfstan*, Ed. A. S. Napier, p. 31. Cf. 'Possumus vero et easdem diversitates horarum etiam ad unumquemque hominem per ætatum momenta distinguere. Mane quippe intellectus nostri pueritia est. Hora autem tertia adolescentia intelligi potest . . . sexta uero iuventus est . . . Nona autem senectus intelligitur . . . Vndecima uero ea est ætas quæ decrepita vel veterana dicitur' (Hrabanus, *Comment in Matth.*, PL. cvii, 1027). *Matthew* xiii, 3, 8.

22 sqq. See pp. 207 sqq. *supra*.

tres. Vnus significat omnipotentem Deum; duo iuncta demonstrant Sanctam Trinitatem. Ad tres adde tres; fiunt sex. Senarius perfectus est, ut superius ammonuimus. Ad sex adde quattuor, et fiunt decem. Quaternarius perfectus est multis refulgens speciebus. Denarius quater ductus fit quadragenarius.

Iam ad alia, Christo fauente, properemus (*Incomplete diagram*) [p. 229]

Vndenarius in scripturis diuinis imperfectioris ordinis uidetur quam denarius. Corripit stultos, arguit superbos. Ait enim undecimus Psalmus: *Vana locuti sunt unusquisque ad proximum suum. Et iterum minando subinfert: Disperdat Dominus uniuersa labia dolosa. Noluit Dominus duodenarium in und(en)ario¹ consistere numero; ideo Mathias solio duodeno residere permittitur.*

Qui(d)² in secundo quinquagenario undecimus [p. 230] Psalmus in penultimo uersu habeat claris optuen(t)ibus,³ contemblemur. Ait enim: *Ipsi uero in unum quiescunt animam meam, et cetera. In tertio quinquagenario, quid undecimus Psalmus in ultimo uersiculo dicat, sagaciter perscrutemur. Dicit enim: Peccator uidebit et irascetur, dentibus suis fremet, et tabescet.*

Hoc amoto calculo, quia flebilis est et in merore tabescet, cum undecim discipulis in Galileam properemus uidere Iesum, et quantum sit ille duodenus numerus colla[u]dandus⁴ et uenerandus proficiamus.

De Dvodenarii Numeri.

Dvodenarius numerus gloriosis resultat uirtutibus;

¹ MS. inundario.

² MS. Qui.

³ MS. optuenibus.

⁴ MS. collandandus.

8. sqq. Cf. 'Omne enim, peccatum undenarium est quia dum perversa agit, præcepta decalogi transit . . . Hinc per undecimum Psalmum dicitur: Saluum me fac, Domini, etc. Hinc in undenario numero apostolus Petrus metuens Matthiam duodecimum, sorte missa, requesivit, etc.' (Gregory, *Moralia*, PL. lxxvi, 1061. Gregory's source is Augustine, *De Civitate Dei*, xv, 20). Cf. Beda, *Opera*, Ed. Giles, vii, 82, 254; xii, 10, 417).

12-15. See Augustine, *De Civitate Dei*, xx, 5.

* There is an extremely interesting and humorous reference to the malign significance of the number eleven in Liudprand of Cremona's story of the 'Emperor Leo and the Palace guards,' where he represents the vigilant guard as saying:—

it becomes three. One typifies God Almighty; the addition of two represents the Holy Trinity. Add three to three; they become six. Six is a perfect number, as we have reminded you above. Add four to six, and it makes ten. Four is a perfect number adorned with many beauties. Ten multiplied by four becomes forty.

Now under favour of Christ let us hurry on to other matters.

Eleven in sacred scripture appears to be a number of more imperfect order than ten. It reproves the foolish; it censures the proud. For the eleventh Psalm says: 'They have spoken vanity everyone with his neighbour,' and again it adds threateningly: 'The Lord cuts off all flattering lips.' The Lord would not have the twelve (i.e. *apostles*) consist of eleven, so Matthias is permitted to sit upon the twelfth throne.

Let us contemplate what the eleventh Psalm of the second fifty has in the verse before the last for those who observe clearly. For it says: 'But in vain have they sought my soul,' etc. (Psalm lxii. 10). Let us investigate carefully what the eleventh Psalm of the third fifty says in its last verse. For it says: 'The wicked shall see it and be grieved: he shall gnash with his teeth and melt away' (Psalm cxi. 10).

Having got rid of this number, because it is mournful and will melt away in grief, let us with the eleven disciples hasten into Galilee to see Jesus, and profit to the full extent of the praise and veneration due to the number twelve.

OF THE NUMBER TWELVE.

The number twelve resounds with glorious virtues;

'Cumque imperium tuum quasi repedare, sociosque hac in visione cernerem domitare, continuo ceu laetus exurgens, undecim dormientium aureorum numismatorum libras tuli, meoque in marsupio, in quo una erat, apposui, quatenus ob transgressionem decalogi, ne solum essent undecim, verum ad memoriam apostolorum mea una adhibita essent et ipsae duodecim' (*Antapodosis*, Lib. I, 12 *PL.* cxxxvi, 798).

28 sqq. 'Duodenarius est numerus apostolorum, idem etiam et patriarcharum' (Isidore, *Liber Numerorum*, *PL.* lxxxiii, 192). Cf. 'Duodena refulgent

Signa chori, terrisque iubar iaculatur Olympi.

prima quia pertinet ad duodecim patriarchas, qui fide pleni et actibus (*leaf missing*).

Plurima dici poterant et pluriora referr[i]¹ de [p. 231] celsitudine duodenarii numeri, sed, quoniam in diuinis 5 scripturis habunde de his dictum est, paulisper adhuc libet fari de quibus nobis est sermo. Duodenarius numerus ex duorum numero <rum>² quantitate conficitur, ex impari uidelicet et pari, ex quaternario et ternario. Siue enim ducas <quater>³ ternarium, <siue ter>³ quater- 10 narium, .xii.^{clm} efficiuntur Quaternarius etenim numerus ad hanc mundanam creaturam refert[u]r⁴ propter quattuor partes mundi, id est orientem et occidentem, aquilonem et meridiem; et propter quattuor elementa, id est aer, ignis, terra et aqua. Ternarius pertinet ad Creatorem, 15 quaternarius ad quattuor euuangelistas, uel ad quattuor ordinis,⁵ duorum scilicet iustorum et duorum reproborum. Apostolorum ordo et iustorum iudicabunt et non iudicabuntur: ordo secularium et coniugatorum, qui iudicabuntur—hoc est, discernuntur a consortio reproborum. [p. 232] 20 Tertius ordo est qui Dei cognitionem habuerunt, sed eam non dignis exercuerunt operibus. Isti iudicabuntur. Quartus ordo erit qui nec iudicabit nec iudicabitur, paganorum scilicet gentes.

Videat sinceritas studiorum qualiter fructuosus duode- 25 narius numerus sit opipare, id est splendide, decoratus. Quadripertito numero constat nobiliter insignitus. Ter

¹ MS. referre.

² MS. numero.

³ MS. siue enim ducas ternarium et quaternarium .xii.^{clm} efficiuntur.

⁴ MS. refertar.

⁵ Cf. grandgent, *V. Latin*, § 366.

Hæc quoque lux operis quid præferat, edere pergam.

Quatuor est laterum discretus partibus orbis;

Trina fides vocat hunc, quo nomine fonte lavatur.

Quatuor ergo simul repetens ter, computat omnem, etc.

(Arator, *De Actibus Apostolorum*, I, 110 sqq.)

3 sqq. 'Sicut enim per septem tempora annorum quo cum viro suo permansit, tempus illud quo Dominus in carne fuit significat, ita anni octoginta quatuor quibus vidua perseveravit, tempus vitæ præsentis, in quo Ecclesia semetipsam bonis operibus exercet, significat. Septies quippe duodecim octoginta quatuor faciunt . . . Duodecim quoque ad sacratum numerum duodecim apostolorum, etc.' (Haymo, *Homiliae de Tempore*, xiii, *PL*. cxviii).

6 sqq. 'ad duodenarium tendit. Siue enim quatuor per tria, sive tria per quatuor ducantur, septem in duodecim vertunt.

first because it has reference to the twelve patriarchs, who (*were*) full of faith and (*good*) works. . .

A very great deal might have been said and more recounted regarding the dignity of the number twelve, but, since there is abundant mention of these things in Holy Scripture, it is our pleasure to speak a little further on the subject under discussion.

The number twelve is made up of the product of two numbers, an odd and an even—three and four. For whether you take four times three or three times four, the result is twelve. The number twelve, indeed, has reference to the creation of the world, on account of the four quarters of the world, namely, east, west, north and south; and on account of the four elements, namely, air, fire, earth and water. The number three has reference to the Creator: four to the four evangelists, or to the four orders, that is to say the orders of the two righteous classes and of the two reprobate. The order of the apostles and of the righteous will judge and will not be judged: the order of the seculars and the order of the married, who will be judged—that is to say, they are separated from association with the reprobate. The third order is that of those who have had knowledge of God, but have not practised it in worthy works. The fourth order will be those who will neither judge nor be judged, that is to say, the heathen nations.

Let our honest study behold how richly, that is splendidly, adorned is the fruitful number twelve. It is honourably distinguished by the number four. Three

Unde sancti apostoli, qui Trinitatem in quatuor mundi partibus prædicare mittebantur duodecim sunt electi, ut etiam numero perfectionem ostenderent, quam vita et voce prædicarent' (Hrabanus,* *PL. cvii*, 466).

* [Hraban's source is *De Civitate Dei*, xx, 5.]

16 sqq. '*Reproborum alii iudicantur, alii non iudicantur.*—Dæ quippe sunt partes, electorum scilicet, atque reproborum. Sed bini ordines eisdem singulis partibus continentur. Alii namque iudicantur et pereunt. Alii non iudicantur et pereunt. Alii iudicantur et regnant, alii non iudicantur et regnant qui etiam præcepta legis perfectione virtutum transcendunt,' etc. (Gregory, *Moralia*, xxvi, *PL. lxxvi*, 835-7). [Cf. 1 *Corinth.* vi. 2-3.]

24 sqq. *Matth.* xiii. 3-9, *Mark* iv. 3 sqq., *Luke* viii. 4 sqq.

quater fiunt duodeni, uel quaterni terni eunde(m)¹ exornauit numerum. Quattuor genera sunt terre, in qua semina uarie prociuntur. Primum est semen quod iuxta uiam cadit et dupplici ledetur detrimento, id est
 5 a uiantibus conculcatur et a uolucris rapitur. Secundum est quod super petram arescit, id est in duro corde non prouenit. Tertium quod in spinis. Mens enim dedita uitis semen uerbi Dei fructificare non potest, sicut dictum est: *Spiritus sanctus effugiet discipline* [p. 233]
 10 *ficum*. Quartum est quod in terram bonam, id est in cor boni hominis, quod augeat in nostris cordibus ipse, qui suis dixit: *Vobis datum est nosse mysterium regni Dei*.

Duodenarius sacratus numerus sexies duplicatus fit
 15 septuagis dipondius, id est, .lxxii.² Tot sunt hore in tribus diebus; totidem horis iacuit Dominus in sepulchro; tot discipulos habuit Dominus absque .xii.

Quid sit tricesimus fructus hoc in loco dicere libet. Est enim dignissime uenerationis, qui pertinet ad con-
 20 iugatos qui, castum inter se amorem conseruantes, iuste et pie uiuunt. In tricenario numero digitus digito iungitur; sic et uir uxori debitum reddit, sicut dictum est: *Erunt duo in carne una*. Tricesimus fructus ad fidem Sanctę Trinitatis pertinet, qui sexagenario ampli-
 25 ficato mercedem boni operis expectat. Sexagenarius ad continentes pertinet, qui, carnis uoluptate experta, [p. 234]
 longiorem sustinent tribulationem. In tricenario unguis

¹ MS. eunde.² MS. lxx with ii inserted above the line.

1 sqq. Some of this appears in Isidore, *Liber Numerorum*, cap. xiii, *PL*. lxxxiii, 192-3.

8 sqq. 'In tribus ergo frugum generibus, tres ordines in Ecclesia ostendit, coniugatorum continentium et virginum. Tricesimus enim fructus ad coniugatos pertinet, qui castum inter se amorem seruantes, sobrie, iuste et pie uiuunt, quod ab ipsa digitorum iunctione . . . demonstratur, quemadmodum in trigenario numero digito digitus iunctus castam coniunctionem inter uirum et uxorem significat, de qua scriptum est (*Gen.* ii), "Et erunt duo in carne una."' Haymo, *Opera*, *PL*. cxviii, 171. [Haymo's text is nearest to that of Byrhtferth, but he is following Beda (*PL*. xc, 690), who refers to Jerome's *Comment. in Evangelia* as his source.]

Cf. 'Nam quoniam non solas in inferioribus mansiones habere arcam uoluit uerum etiam in superioribus . . . et in superioribus superiorum, ut ab imo sursum uersus tertia consurgeret habitatio :

times four are twelve or four threes embellish the same number. There are four sorts of ground into which the seed is cast with varying result. The first is the seed which falls by the way, and suffers twofold detriment; it is trodden upon by wayfarers and it is carried off by birds. The second is that which withers up on a rock, that is to say, it does not come up in a hard heart. The third is that which is choked among thorns. For the mind given over to vice cannot bring to fruit the seed of the Word of God, as it is said, 'The holy spirit of discipline will shun deceit' (Wisdom i. 5). The fourth is that which (*falls*) on good ground, that is to say, into the heart of a good man; which may He increase in our hearts, who said to His disciples, 'To you is it given to know the mystery of the kingdom of God' (Mark iv. 11).

The sacred number twelve when multiplied by six makes seventy-two. So many are the hours in three days; our Lord lay the same number of hours in the tomb; so many disciples had the Lord, apart from the twelve.

At this point, I feel disposed to tell you the meaning of the thirty-fold fruit; for it is worthy of most exceeding veneration, pertaining, as it does, to married people who live righteously and devoutly, preserving a chaste love for one another. In the number thirty, finger is joined with finger: in like manner, the husband renders the wife her due, as it is said: 'The twain shall be one flesh' (Gen. ii. 24). The thirty-fold fruit has reference to faith in the Holy Trinity which with the sixty-fold increase awaits the reward of good work. Sixty refers to the continent, who, having experienced the pleasure of the flesh, endure longer tribulation. In thirty, you

possunt hic intelligi et tria illa, quae commendat apostolus, fides, spes, caritas; possunt etiam multo conuenientius tres illae ubertates euangelicae, tricena, sexagena, centena, ut in infimo habitet pudicitia coniugalis, supra uidualis atque hac superior uirginalis, et si quid melius secundum fidem ciuitatis huius intellegi et dici potest,' *De Ciuitate Dei*, xv, 26.]

26 sqq. Sexagesimum vero fructum uiduae et continentes proferunt, dum voluptatem carnis experti, longiorem tribulationem

- indicis et pollicis blando coniunges amplexu: in sexagenario pollicem curuatum indice circumflexo diligenter a fronte precinges. Centesimus fructus ad uirgines pertinet. Dum enim uirgines carnis incorruptionem
- 5 Domino seruant, tanto magis premium eterne felicitatis percipiunt quanto uberiolem Deo fructum proferunt. Istius centenarii perfectio ¹ in ipsa digitorum computatione ostenditur, qui de leua manu transit in dexteram, <j> ² circulum exprimendo <fit> ³ in modum corone
- 10 *illam immarcescibilem coronam ostendendo.**
- Si quis deuotus huius numeri uel ceterorum desiderat agnitionem luce splendidius agnoscere, aperiat librum reuerentissimi Bedę, quem *De Temporibus* pretitulauit, et mox in prima sententia inueniet de hac re satis [p. 285]
- 15 dignissime disputatum.
- Nos uero ad alia transire placet, superiora reminiscentes. Theologia uero nostra multis speciebus debet comi, quia Christiana religione est celebrata, et idcirco dispiciamus ne a uia ueritatis recedamus.
- 20 Superius retulimus de duodenarii numeri profunditatis mysterio; [nunc] ⁴ ex plurimis pauca dicamus de tertio-decimo. In catalogo sanctorum refertur uirorum, quod doctor gentium, Paulus, sit tertiusdecimus. In tertio-decimo gradu Salmorum refertur mansuetudo David.
- 25 Tertiusdecimus Psalmus arguit insipientium uitam dicendo. *Corrupti sunt et abhominabiles facti sunt* [in studiis suis], ⁵ uiam et uitam perosam habentes. Ambulemus

¹ MS. perfectionem.² MS. deest.³ MS. deest.⁴ MS. neo.⁵ MS. lutorum.* Ablat. gerundii pro participio praesentis. For many examples, see Petschenig, *Poetae Christiani Minores* (C.S.E.L.).

sustinent, quod etiam in ipsa digitorum computatione ostenditur, quemadmodum in sexagesimo numero digitus a digito premitur . . . Centesimum uero fructum uirgines proferunt, dum carnis incorruptionem Domino promittunt, tanto magis premium percepturi, quanto uberiolem et graviorum Deo fructum proferunt: cuius perfectio in ipsa digitorum computatione demonstratur, quemadmodum centarius numerus de laeva transit in dexteram, et circulum exprimens fit in modum coronae illam immarcescibilem coronam uirginis ostendens' (Haymo, *Opera*, PL. cxviii, 171).

In lines 9-10, Byrhtferth refers to Bede, *TR.* (PL. xc, 296), where there is a great deal that is parallel, but his immediate source is Haymo. Note also the following: 'Nam pro triginta pollex et index deosculantur se amplexu blando, etc.' (*Victorii*

will join the nails of the first finger and thumb in a caressing embrace: in sixty you will surround the curved thumb with the first finger carefully bent round from the front. The hundred-fold fruit has reference to virgins. For since virgins preserve their flesh untainted for the Lord, they receive a reward of eternal felicity larger in proportion to the more abundant fruit which they bring forth for God. The perfection of the number one hundred is shown in the very reckoning by the fingers, since it (*one hundred*) crosses from the left to the right hand, and forming a circle, takes the shape of a crown, exhibiting that 'crown which fadeth not away' (I Pet. v. 4).

If any devout person is desirous of having more radiant light cast upon his knowledge of this number or of the others, let him open the book of the most venerable Bede which he has entitled *De Temporibus*, and soon in the first chapter he will find an adequate discussion of this subject.

But it is our pleasure now to pass on to other matters, bearing in mind what has been said above. But our divine theme ought to be adorned with many beauties, because it is honoured by the Christian religion, and therefore let us take heed lest we depart from the way of truth.

Further back we spoke of the mysterious profundity of the number twelve; now let us say a few things out of many regarding thirteen. In the list of holy men, it is stated that Paul, the Doctor of the Gentiles, is the thirteenth. In the thirteenth 'Psalm of Degrees' (cxxxii. 1), the clemency of David is mentioned. The thirteenth Psalm reproves the life of fools by saying: 'They are corrupt and become abominable in their desires,' having a way and a life which are detestable. Let us walk in the way of righteousness; let us speak

Calculus, Ed. Christ, p. 146). The ultimate source is Jerome's *Comment. in Evangelia*, or *Adv. Iovinianum*, I, § 3. Cf. also *PL.* xc, 630.

22-3. 'Competenter autem hic numerus (xiii) apostolo Paulo ascribitur qui eiusdem tenet numeri locum in ordine apostolorum' (Isidore, *Liber Numerorum*, *PL.* lxxxiii, 193).

in uia ¹ iustitię; loquamur ueritatem; proiciamus auariti-
 am; excutiamus manus a munere; obtaramus aures a
 detractiōe et oculos a uisu malo, ut in excelso habitare [p. 236]
 ualeamus et quartumdecimum concinere Psalmum
 5 possimus: *Domine, quis habitabit?*

Quattuordecim sunt epistole Pauli. Quartusdecimus
 Psalmorum gradus monet nos concorditer uiuere, dicens:
Ecce quam bonum et quam iucundum habitare fratres in
unum. Quindecim diebus mansit Paulus agonista
 10 precipuus cum apostolorum principe, Petro, non ut eius
 uideret honorabile<m> ² uultum, si esset canic[ie] ³
 decoratus aut barbam nutriret, uel pulchris incederet
 gressibus, sed conferebat euangelium quod predicaturus
 erat in gentibus. Septem et octo fiunt .xv. De septe-
 15 nario et octonario superius retulimus; iam adhuc de
 quindenario paulisper dicamus. Iste uero numerus
 ad inueniendas indictiones perpetuo constabit munere:
 allectus, quin magis coniunctus, quindenario fit tri-
 cenarius. Sequitur sextusdecimus numerus, qui et ipse [p. 237]

20 festiue procedit trabeatus. Senarius autem sanctissimus
^{ornatus i uestitus}
^{numerus}
 est calculus. Similiter est et decimus, ueluti superius
 demonstratum est.

Septimusdecimus honorificentia sua glorifice est
 redimitus. De his superius diximus. Sed nunc reuelatis
 25 oculis de octauodecimo rithmicemus. Octauus sub-
^{similiter}
 limiter constat ornatu aequę ut decimus, quorum
 memoria non derelinquetur in secula. Nonusdecimus
 numerus ad ciclum lunarem et decennouennalem inue-
 niend[u]m ⁴ sincerissimus est. Decennouenalis ex tri-
 30 bus corruptis partibus uocabulum sumpsit, id est ex
 decem et anno et nouem: Grece uocatur *enneake-*
dekerida.

¹ MS. uia.

² MS. honorabile.

³ MS. canice.

⁴ MS. inueniendam.

1 sqq. *Psalm* xiv.

9 sqq. 'Deinde post annos tres ueni Hierosolymam uidere
 Petrum, et mansi apud eum diebus quindecim . . . Eram autem
 ignotus facie ecclesiis Iudęae . . . ascendi autem secundum
 reuelationem, et contuli cum illis euangelium quod praedico in

the truth; let us cast aside avarice; let us keep our hands free from bribes; let us close our ears against detraction and our eyes from the sight of evil, that we may be fit to dwell on high and be able to join in singing the fourteenth Psalm, 'Lord, who shall dwell?'

Fourteen are the Epistles of Paul. The fourteenth Psalm of Degrees admonishes us to live in harmony, saying: 'Behold, how good and how pleasant it is for brethren to dwell together in unity' (Psalm cxxxii. 1). For fifteen days Paul continued the chief opponent of Peter, the chief of the Apostles, not that he might see his honourable countenance, whether he was adorned with gray hair or wore a beard, or walked with a fine gait—but he communicated unto him the gospel which he was about to preach among the Gentiles.

Seven and eight make fifteen. We have spoken above about the numbers seven and eight; let us now in addition speak briefly of fifteen. This number indeed will for ever be of service in finding the indictions: added to, nay rather conjoined with, fifteen it makes thirty.

There follows the number sixteen, which also advances in festive fashion, adorned with a robe of state. Moreover the number six is a most sacred number; and likewise ten, as has been shown above.

Seventeen is gloriously garlanded with its honour. Of these we have spoken farther back, but now with unveiled eyes let us speak in lyrical strains of eighteen. Eight is sublimely adorned, and likewise ten, and their memory will never be abandoned through the ages. The number nineteen is the most valuable for finding the lunar and decennouennal cycles. The word 'decennouennal' has taken its name from three mutilated parts, viz. from *decem* and *anno* and *nouem*: in Greek it is called ἐννεακαίδεκαετηρίς.

gentibus . . . Cum autem uenisset Cephas Antiochiam in faciem ei restiti, quia reprehensibilis erat' (*Ad Galat.* i. i). [Cf. Aldhelm, *op. cit.* 230/14, and Raine I, 401.]

20-21. See pp. 215, 225 *supra*. 24-5. Cf. II. Cor. iii. 18.

23-24. See 219, 225 *supra*.

25. Cf. Beda, *Opera*, viii. 322; xi. 181-2. 27-32. See p. 148 *supra*.

Pedetemptim nutabundis gressibus uenimus ad uigessimum numerum, qui conficitur miro molimine ex perfectione denarii. Dupplicatus quinaris fit denarius. Denarius sit dupplicatus, fit uigenarius. [p. 238]
 5 dupplicatus fit quadragenarius. Sicut ergo unum, duo, tres et quattuor decem faciunt, ita unum, duo, tres et quattuor, quater ducti, quadraginta fiunt. Denarius ad Vetus Testamentum pertinet; quadragenarius ad Nouum Testamentum, quorum sunt quattuor libri Euuangeliorum. Septem et tres decim fiunt. Totus homo interior et exterior septem qualitatibus constat: Interior: intellectu, memoria et uoluntate; exterior: terra, aqua, igne, aere. Tria ad delectionem Dei pertinent; septem ad proximi. Quinquagenarius, qui post quadragenarium exsurgit, ad penitentes pertinet, testante propheta, qui constituit quinquagesimum Psalmum in quinquagesimo loco. Alter uero quinquagesimus Psalmus de ultimo die affatur iudicii. Sed uidetur iam congruum esse ammoneri statum dilectionis nostre, ut
 10 illud ultimum mane quod expectamus pauidi.

[p. 239]

Fiat, precor, Galilea, id est transmigration, de morte ad uitam, de corruptione ad incorruptionem, de pena ad gloriam nobis transire: quasi quinquagenarium relinquentes assumere mereamur sexagenarium, uel epinicion, quod nomen palmam siue triumphum possumus appellare.
 25

5 sqq. 'Est et aliud in hoc quadragenario numero, quod considerare oportet. Numerus enim iste ab uno incipit sed crescendo multiplicatur, ita ut, si ad unum addas duos, fiunt tres; adde tres, fiunt sex; adde quattuor fiunt decem: ita unum, duo, tres et quattuor, quater ducti, quadraginta fiunt. Et denarius quidem numerus ad Vetus pertinet Testamentum, propter decalogum legis: quadragenarius uero ad gratiam Novi Testamenti, quia quattuor sunt libri sancti Euuangelii. Idem autem numerus praesentis uitae cursum significat, quia mundus in quattuor species dividitur, orientem occidentem, septentrionem et meridiem . . . Est etiam aliud in hoc xl numero quod curiosus lector adiciere potest. Decem namque Moysi praecpta data sunt in duabus tabulis scripta, in una quidem tria, in alia septem. Et tria quidem ad delectionem Dei pertinent, quia Deus inseparabilis Trinitas est, quem iubemur deligere toto corde, tota mente, tota anima. Septem autem ad dilectionem pertinent proximi . . . et pulchre, quia totus homo

Gradually we have come with tottering steps to the number twenty, which with wondrous exertion is formed from the perfection of the number ten. Five when doubled becomes ten: if ten is doubled, it becomes twenty. Twenty when doubled becomes forty. Therefore just as one, two, three and four make ten, so one, two, three and four when taken four times become forty. Ten refers to the Old Testament; forty to (*the books of*) the New Testament, of which four are gospels. Seven and three are ten. The entire man, internally and externally, consists of seven qualities: internally of understanding, memory and will; externally of earth, water, fire and air. The number three has reference to love for God; seven to love for our neighbour. The number fifty, which rises after forty, pertains to penitents, as the prophet bears witness, who placed the fiftieth Psalm in the fiftieth place. But the fifty-second Psalm speaks about the last day—of Judgment. But now it seems fitting that the state of our blessedness should be brought to our mind, in the same way as that last morning, which we await with terror.

Let there be, I pray, a Galilee, that is to say, 'a crossing,' from death to life, from corruption to incorruption; may it be our lot to cross from pain to glory: leaving behind, if I may put it so, the number fifty, let us deserve to receive the sixty or ἐπινίκιον—a term which we may render palm or triumph.

noster, interior et exterior, septem qualitatibus constat. Interior, intellectu, memoria et voluntate: exterior, terra, aqua, igne aere, id est, callida et frigida, sicca et humida' (Haymo, *Opera*, PL. cxviii, 193). 15. Cf. PL. cvii, 554.

21. 'Galilee namque transmigratio facta interpretatur, Hierusalem visio pacis . . . Illi scilicet, cum redemptore nostro a passione ad resurrectionem, a morte ad vitam, a poena ad gloriam, a corruptione ad incorruptionem transmigrant in Hierusalem' (Smaragdus, *Opera*, PL. cii, 236).

23 sqq. 'Fructus etenim terræ bonæ triginta affert . . . Sexaginta affert, cum bonæ vitæ opera perfecta protulerit. Centum vero, cum ad æternæ vitæ contemplationem profecerit' (Greg. *Opera*, PL. lxxvi, 992). 'Merito senario numero lumen perfectæ actionis, pro qua requies æterna speratur, insinuatur' (Beda, *Opera*, ix, 260).

24–26. 'Epinicium quippe triumphum, palmamque significat' (Beda, *TR*. lxxi, *Opera*, vi, p. 341).

De sexagesimo et septuagesimo et octuagesimo, nec non et nonagesimo supersedimus hoc in loco sermocinari, ne forte perturbemus audientes. De centenario supra retulimus. Nunc tempus instat ut de millenario 5 strictim loquamur, scientes obsecrans ut oneri non sit quod ignorantibus placet traducere.

Millenarius perfectus est, sicut liquido numerus demonstrat sequens et figura. (*Plate.*)

[p. 240]

Ratio huius numeri, quam digne memorie Abbo super 10 hunc inuexit, libet libari. Iste uero quante dignitatis refulsit in uita ostendunt post mortem miracula. Erat enim in doctrinali scientia peritus et in philosophia perfectus. Aiebat enim: 'Si multiplicaueris per decenum singularem numerum, dabis unicuique digito .x. et 15 omni articulo .c. Si multiplicaueris decenum per singularem numerum, dabis unicuique digito .x. et omni articulo .c. Si multiplicaueris decenum per decenum, dabis unicuique digito .c. et omni articulo mille. Si multiplicaueris decenum per centenum, dabis unicuique 20 digito mille et omni articulo . $\bar{x}$.¹ Si multiplicaueris centenum per decenum, dabis unicuique digito . $\bar{i}$.² et omni articulo . $\bar{x}$.¹ Si multiplicaueris centenum per centenum, dabis unicuique digito . $\bar{x}$.¹ et omni articulo . $\bar{c}$.³ Si multiplicaueris centenum per millenum, dabis 25 unicuique digito . $\bar{c}$.³ et omni articulo decies . $\bar{c}$. Si multi-

¹ MS. x.² MS. l.³ MS. c.3 Cf. p. 226 *supra*.9 Abbo of Fleury, 949-1004: he taught in the monastic school at Ramsey 985-7. H. Bradley says 980-2,* but see Manitius, *Lat. Lit.* II, 664, and Hauck, *Realencyclopädie* I, 26).* On the Text of Abbo of Fleury's '*Quaestiones Grammaticales*,' P.B.A., x, 1.10-12. 'Peruenit gladiis doloris usque ad animam, dum deploramus pro sanctae religionis studio domnum et abbatem nostrum Abbonem excessisse a saeculo coronatum martyrio, qui Wasconum gladiis felix promeruit feliciter beatorum martyrum socius fieri . . . Obiit Idibus Novembris, die natali sancti Bricii' (13 Nov. 1004) (*Epistola Encyclica de caede Abbonis Abbatis*, PL. cxxxix, 417-18). See also *Chronicon Abbatiae Ramesiensis*, Ed. Machray, pp. 42-3.

13 sqq. 'Si multiplicaueris singularem numerum per decenum, dabis unicuique digito decem et omni articulo centum. Si decenum per decenum, dabis digitis centum, articulis mille. Si decenum per centenum dabis digitis mille articulis decem millia.

i	x	c	i	x	c
ii	xx	cc	ii	xx	cc
iii	xxx	ccc	iii	xxx	ccc
iiii	xl	cccc	iiii	xl	cccc
v	l	d	v	l	d
vi	lx	dc	vi	lx	dc
vii	lxx	dcc	vii	lxx	dcc
viii	lxxx	dccc	viii	lxxx	dccc
iiiiii	xc	cccc	iiiiii	xc	cccc i. c.

Ratio huius numeri quam digne
 memorie abbo sup hunc inuente
 libet libari. Iste uero quante dignitatis
 refulsit inuita ostendunt post mortē
 miracula. Erat enim indoctrinali scien-
 tia peritus & inphilosophia pfectus.
 Liebat enim. Simuluplicaueris pdecenū
 singulare numerū. dabis unicuique
 digito .x. & omni articulo .c. Simulapli-
 caueris decenū p singulare numerum
 dabis unicuique digito .x. & omni articulo .c.



We refrain at this point from discoursing of sixty, seventy, eighty and ninety, lest we should disturb our hearers. We have spoken above of the number one hundred. Time presses us to speak concisely of the number one thousand—beseeching those who have the knowledge not to be annoyed with what it is our pleasure to set forth for those who are ignorant. The number one thousand is a perfect number, as is also clearly shown by the following diagram.

It is my pleasure to give you a brief extract from the account of this number given by Abbo, of worthy memory, the splendid worth of whose life is attested by miracles after his death. For he was skilled in the art of teaching and proficient in learning. For he (Abbo) used to say :—‘ If you multiply a single number by ten, you will give ten to each unit and one hundred to each ten. If you multiply ten by a single number, you will give to each unit ten, and to every ten one hundred. If you multiply ten by ten, you will give to each unit one hundred, and to every ten one thousand. If you multiply ten by one hundred, you will give to each unit one thousand and to every ten ten thousand. If you multiply one hundred by ten, you will give to each unit one thousand and to every ten ten thousand. If you multiply one hundred by one hundred, you will give to each unit ten thousand and to every ten one hundred thousand. If you multiply one hundred by one thousand, you will give to each unit one hundred thousand, and to every ten ten hundred thousand. If

Si centenum per centenum, dabis digitis decem millia, articulis centum millia. Si centenum per millenum, dabis digitis centum millia, articulis decies centena millia. Si millenum per millenum, dabis digitis decies centena millia, articulis centies centena millia. Si singularem per centenum, dabis digitis centum, articulis mille. Si singularem per millenum, dabis digitis mille, articulis decem millia. Si decenum per millenum, dabis digitis decem millia, articulis centum millia. Si centenum millenum per centenum millenum, dabis digitis decies milies mille millia, articulis centies milies mille millia. Si decenum millenum per centenum millenum, dabis digitis milies mille millia, articulis decies milies mille millia. Si millenum per centenum millenum, digitis centies mille millia, articulis milies mille millia. Si centenum per centenum millenum, digitis decies mille millia, articulis centies mille millia. Si decenum per centenum millenum, digitis mille millia, articulis

plicaueris millenum per centenum, dabis unicuique digito .c.¹ et omni articulo decies centum milia. Si multiplicaueris millenum per millenum, dabis unicuique digito .x. <.c.>² et omni articulo .c. <.c.>². Si multiplicaueris millenum per decenum, dabis unicuique digito .x.¹ et omni articulo .c. Si multiplicaueris decenum millenum per decenum, dabis unicuique digito .c.³ et omni articulo decies centum milia. Si multiplicaueris decenum per decenum millenum, dabis unicuique digito .c.⁴ et omni articulo decies centum milia. Si multiplicaueris decenum millenum per decenum millenum, dabis unicuique digito centies centum milia, et omni articulo milies mille milia.

His explicatis ex rationibus doctoris nostri et martiris Christi, accedamus ad alia. Est millenarius perfectus numerus, ut prephati sumus, sed commodum fore existamus ut quid de eo antiqui sanxere auctores, manifesta ratione euisceremus. Sunt enim sex aetates mundi. Prima erat ab Adam usque ad Nôe; secunda a Nôe usque ad Abraham; tertia ab Abraham usque ad Dauid; quarta a Dauid usque ad transmigrationem; quinta a transmigratiōe ad aduentum Christi; sexta ab aduentu Christi ad aduentum eius secundum.

Sed eadem etates non equalibus consistebant numeris, de quorum positione libet hic aliqua curtim inserere, ut habeant minus indocti clerici horum mysteriorum ueritatem quam sequi ualeant absque fūco mendacii. Hæc uero monasterialibus uiris cognita sunt perfecta ratione, qui ab ipso pubertatis tyrocinio cum lacte carnis genetricis eorum lac sugxerunt ecclesiæ catholicæ,

¹ MS. c.² MS. *deest*.³ MS. *deest*.⁴ MS. c.

decies mille millia. Si singularem per centenum millenum, digitis centum millia, articulis mille millia. Si decenum millenum per decenum millenum, digitis centies mille millia, articulis milies mille millia. Si millenum per decenum millenum, digitis decies mille millia, articulis centies mille millia. Si centenum per decenum millenum digitis centum millia, articulis mille millia. Si singularem per decenum millenum, digitis decem millia, articulis centum millia' (N. Bubnov, *Gerberti postea Silvestri II papae Opera Mathematica* (972-1003). Berolini 1899, pp. 8-11). [See also W. Christ: *Victorii Calculus*, Münchener S.-B. 1863, pp. 146-7, MS. St. John's College, Oxford, 17, fol. 35, *De Numerorum Divisione Libellus*, PL. xc, 681-2.]

you multiply one thousand by one hundred, you will give to each unit one hundred thousand, and to every ten ten hundred thousand. If you multiply one thousand by one thousand, you will give to each unit ten hundred thousand, and to every ten one hundred times one hundred thousand. If you multiply one thousand by ten, you will give to each unit ten thousand, and to every ten one hundred thousand. If you multiply ten thousand by ten, you will give to each unit one hundred thousand, and to every ten ten times one hundred thousand. If you multiply ten by ten thousand, you will give to each unit one hundred thousand, and to every ten ten hundred thousand. If you multiply ten thousand by ten thousand, you will give to each unit one hundred times one hundred thousand, and to every ten one thousand times one thousand thousands.'

Having explained these matters in accordance with the principles of our teacher and Christ's martyr, let us proceed to other things. The number one thousand is a perfect number, as we have mentioned before; but we think it will be fitting to sum up in a clear account the gist of what ancient authorities have said on this subject. For there are six ages of the world. The first was from Adam to Noah, the second from Noah to Abraham, the third from Abraham to David, the fourth from David to the removal (*to Babylon*), the fifth from the removal (*to Babylon*) to the Advent of Christ, the sixth from the Advent of Christ to His second Advent.

But these same ages did not consist of equal numbers (*of years*): about their arrangement I wish at this point to insert a few brief remarks, in order that less ignorant clerks may have the truth of these mysteries, so as to be able to follow it without a veneer of falsehood. But these things are thoroughly well known to monks, who from their rawest childhood have along with the milk of their mother according to the flesh sucked in the milk of the Catholic Church, making it their aim with the support

18 sqq. See generally Max Förster, 'Die Weltzeitalter bei den Angelsachsen,' in *Neusprachliche Studien: Festgabe für K. Luick*, Marburg 1925.

qui student amminiculatione summe Trinitatis¹ et
 indiuidue Vnitatis non solum binas uel ternas metretas
 uehere Domino, sanctorum regi, uerum etiam tricenarii
 fructum et sexagenarii, gratum holocaustum, afferre,
 5 nec non centenarii millenis dignitatibus sertis decoratum
 lacteis cordibus gestare.

Primus <m>illenarius,² id est prima etas huius uite,
 constabat mille sexcentis³ quinquaginta sex annis
 secundum Hebraicam ueritatem. Iuxta Septuaginta⁴ [p. 244]
 10 Interpretes existerat duobus milibus et ducentis quadra-
 ginta duobus.

We witon þæt iunge clericas þas þing ne cunnon, þeah
 þa scolieras þe on mynstre synd getyde þisra þinga
 gýmon 7 gelomlice heom betwux wealcun. Nu wylle
 15 we þas þing ægðer ge on Lyden ge on Englisc geswutelian.

Dæt forme þusend, þæt ys seo forme yld þises mid-
 daneardes, stód on (hund) þusend⁵ wintrum 7 syx hund
 wintrum 7 syx 7 fiftigum wintrum, æfter þære soðfæst-
 nysse þe þa Iudeisce witan heoldon, 7 æfter þam þe þa
 20 hundseofontig witan gesetton, se tima wæs standende
 twa þusend wintra 7 twahund 7 twa 7 feowertig geara
 gerimes.

De Secvnda Etate Presentis Evi.

Secunda etas sic stabat secundum Hebraicam uerita- [p. 245]
 25 tem annis scilicet ducentis nonaginta duobus : secundum
 septuaginta interpretes mille septuaginta duobus annis.

Ðus on Englisc.

Seo oðer yld þises middaneardes wæs standende æfter
 þære Ebreiscan þeode twa hund wintra 7 twa 7 hund-
 30 nigontig wintra : 7 æfter þæra hundseofontigra wealh-
 stoda gesetnyssa, se tima stod on þusend wintrum 7 on
 twa 7 hundseofontigum wintrum.

¹ MS. trinitates.

² MS. illenarius.

³ MS. centes.

⁴ MS. septuaginta.

⁵ MS. on hund þusend.

2. See p. 208 *supra*.

3-7. See pp. 224-6 *supra*.

7 sqq. 'Prima est ergo mundi huius actas ab Adam usque ad

of the highest Trinity and undivided Unity to carry to their Lord, the King of Saints, not merely two or three measures each, but also to bring to Him the fruit of thirty and sixty-fold as an acceptable sacrifice—nay even to bear with pure white hearts the fruit of one hundred-fold adorned with a thousand garlanded honours.

The first thousand years, that is to say, the first age of this life, consisted of MDCLVI years, according to Hebrew verity. According to the Septuagint it lasted for MMCCXLII (*years*).

We know that young clerks are not acquainted with these things, though the scholars who have been trained in a monastery devote their attention to these subjects and frequently discuss them. We will now explain these things both in Latin and in English.

The first thousand, that is to say the First Age of this world, consisted of one thousand six hundred and fifty-six years, according to the truth which Jewish scholars held, and according to the narrative of the Septuagint the period lasted for two thousand two hundred and forty-two years.

OF THE SECOND AGE OF THIS WORLD.

The Second Age according to Hebrew verity was as follows:—two hundred and ninety-two years: according to the Septuagint, one thousand and seventy-two years.

In English as follows:

The Second Age of this world lasted for two hundred and ninety-two years according to the Hebrews; and according to the narrative of the Seventy Translators the period consisted of one thousand and seventy-two years.

Noe, continens annos iuxta Hebraicam veritatem MDCLVI, iuxta Septuaginta interpretes MMCCXLII' (Beda, *TR.* lxvi).

24. 'Secunda aetas a Noe usque ad Abraham . . . iuxta Hebraicam auctoritatem complexa . . . annos CCXCII; porro iuxta Septuaginta interpretes annos MLXXII' (Beda, *ibid.*).

De Tertia Etate Huius Seculi.

Tertia etas iuxta utramque computationem annis constabat nongentis quadraginta duobus.

Pus on Englisc :

5 Seo þridde yld æfter ægð[*res*]¹ þisra getæle wunode nigonhund wintra 7 twa 7 feowertig.

De Quarta Etate.

Quarta etas iuxta Ebraicam ueritatem constabat annis [quadringentis]² septuaginta tribus; iuxta .lxx.^{ta} [p. 246]
10 duodecim amplius: tunc fuerunt .ccc<c>. octuaginta quinque.

Pus on Englisc :

Seo feorðe yld þisses middaneardes stod on [feower]³
hund wintrum 7 þrym 7 [hundseofontigum]⁴ wintrum
15 æfter þæra Ebreiscra gesetnysse. Æfter þæra hundseofontigra gefadunge, þær wæron twelf ma. Þonne wæron þær [feower]⁵ hund 7 fif <7>⁶ hundeahtatig geara.

De Quinta Etate.

Quinta etas constabat annis quingentis octuaginta
20 nouem.

Pus on Englisc :

Seo fifte yld stod on fif hund wintrum 7 nigon 7 hundeahtatigum wintrum.

De Sexta Etate.

25 Sexta, que nunc agitur, etas nulla generationum uel temporum serie certa est, sed ut etas decrepita est totius seculi morte, id est fine, consummenda.

Seo syxte yld, þe nu ys, hyre geendung ys swyðe [p. 247]
ungewis, ac hyre yld sceal forealdian 7 mid worulde ende
30 beon geendod.

¹ MS. ægðer.² MS. trecentis.³ MS. þrim.⁴ MS. seofon hund.⁵ MS. preo.⁶ MS. deest.

* Tertia ab Abraham usque ad David . . . iuxta utramque auctoritatem . . . annos DCCCCXLII complectens . . . Quarta a David ad transmigrationem Babylonis, annos habens iuxta Hebraicam ueritatem CCCCLXIII, iuxta Septuaginta translationem XII amplius . . . Quinta quasi similis aetas, a transmigratione Babylonis usque in adventum Domini Salvatoris in carnem

OF THE THIRD AGE OF THIS WORLD.

The Third Age according to both reckonings consisted of nine hundred and forty-two years.

In English as follows :

The Third Age according to the reckoning of both of these lasted for nine hundred and forty-two years.

OF THE FOURTH AGE.

The Fourth Age according to Hebrew verity consisted of four hundred and seventy-three years; according to the Septuagint there were twelve more: there were then four hundred and eighty-five.

In English as follows :

The Fourth Age of this world consisted of four hundred and seventy-three years according to the narrative of the Hebrews. According to the Septuagint Version there were twelve more. There were then four hundred and eighty-five years.

OF THE FIFTH AGE.

The Fifth Age consisted of five hundred and eighty-nine years.

In English as follows :

The Fifth Age consisted of five hundred and eighty-nine years.

OF THE SIXTH AGE.

The Sixth Age, which is now in progress, is not fixed by any series of generations or times, but as the age is decrepit it must be consummated by the death, that is to say the end, of the whole world.

The Sixth Age which now is, is very uncertain as to its end, but its age is bound to become decrepit and be brought to an end with the end of the world.

... annis DLXXXIX extenta ... Sexta, quae nunc agitur, aetas nulla generationum uel temporum serie certa est, sed ut aetas decrepita ipsa totius seculi morte consummenda' (Beda, *ibid.* See S. Augustine, *De Genesi contra Manichaeos*, PL. xxxiv, 190-3, and *De Civitate Dei*, xxii, 30. Cf. Gregory the Great, quoted by Smaragdus, PL. cii, 103).

Iohannes ait: *Post mille annos soluetur Satanas.* Satanas iam millenarius peractus numerus secundum numerum humani generis, sed in presentia Saluatoris est ipsum determinare. Millenarius perfectus est, cuius perfectionem ille nouit, qui cuncta suo nutu potenter creauit.

- * Se halga Iohannes cwæð: Æfter þam þusende byð se deofol unbunden. Nu ys þæt þusendfeald getæl agán æfter mennisclicum getæle, ac hyt is on þæs Hælendes andweardnysse, hwænne he hyt geendige. Þæt þusendfeald getæl is fulfremed. Se wát his geendunge, þe ealle þing mid his agenre mihte gesceop. Manige men wenað þæt þes middaneard seyle standan on syx þusend wintrum, forþan þe God Ælmihtig gesceop ealle þing [p. 248] binnan syx dagum. Ac þæt getæl wise witan hyt on oðre wisan getrahtnodon. Ða syx dagas þe God Ælmihtig gesceop þurh his agene mihte on soðre Þrynnyse, þæt ys Fæder 7 Sunu 7 Halig Gast, 7 ys án soð God rixiende 7 gýmende ealra his gesceafta á butan ende — þa syx dagas getacnið þæt we sceolon on geswynce libban hér on life, 7 æfter þissum life for urum góðum dædum mede onfón æt urum Scyppende on þam sefoðan dæge. Ælces mannes tima byð geendod binnan seofon daga fyrstè; 7 þonne gerest he hine, 7 seo sawl fehð to þam þe se lichama geworhte, oðþæt se eahtoða dæg cymð: þæt ys domes dæg, þæt ys se eca dæg, se langa dæg æfter þam dôme, se myrga dæg, se halgosta sunnandæg, Godes dæg 7 ealra halgena dæg. Þæs dæges sawla 7 lichaman beoð gesamnode; þy dæge blissiað þa þe sunnandæges freols heoldon, 7 heora lengten wel [p. 249] gefæston, 7 þa twelf ymbrendagas Gode to þance 7 to wyrðmynte geoffredon 7 ælmessan dældon. Þonne anes gehwylces mannes dæda cyðað hwylce clæne beoð, hwylce fule; þæt fýr hyt geswutelað. Þonne we sceolon

[* From here to the end we have a parallel text in MS. Corpus Christi College, Cambridge, S. 13—Napier's A. (A. S. Napier, *Wulfstan*, pp. 243 seqq.).

6. A. bið || 7. A. is || 8. A. hit || 9. A. andweardnesse | A. hit || 10. A. ac se || 11. A. manega || 12. A. secle | A. six || 13. A. gesceop || 14. A. six | A. hit || 15. A. getrahtnodon | A. six || 17. A. -nesse | is | is || 18. A. rixigende | A. gémende || 19. A. six | A. scylon | A. geswince || 22. A. bið | A. seofan || 23. A. sawel || 24. A. ær geworhte || 25. A. is | A. is || 26. A. myrga | A. halgesta || 29. A. heoldan | A. lencten ||

John says: *Post mille annos soluetur Satanās. Satanās iam millenarius peractus numerus secundum numerum humani generis, sed in praesentia Saluatoris est ipsum determinare. Millenarius perfectus est cuius perfectionem ille nouit, qui cuncta suo nutu potenter creauit.*

St. John has said: "After a thousand years Satan will be loosed." This thousand is already accomplished according to human numeration, but it is in the power of the Saviour, when he shall bring it to an end. The number one thousand is perfect. He knoweth its ending, who created the universe by his own power.' Many people suppose that this world shall last for six thousand years, because God Almighty created all things in six days. But as to that number, wise scholars have expounded it in another way. The six days which God Almighty created by means of His own power in true Trinity, that is to say Father, and Son and Holy Ghost, and He is one God ruling and taking care of all His creatures ever world without end—these six days signify that we must spend this life in toil, and after this life receive a reward for our good deeds at the hands of our Creator, on the seventh day. Every man's time will be brought to an end in a period of seven days; and then he will rest himself, and the soul will receive that which the body has earned, until the eighth day cometh: that is Doomsday, that is the eternal day, the long day after Judgement, the joyous day, the most holy Sabbath day, God's day, and the day of all saints. On that day souls and bodies shall be gathered together; on that day they shall rejoice who have observed the festival of the Sabbath, and have strictly kept their Lenten fast, and on the twelve Ember Days have made offerings and distributed alms, so as to please and glorify God. Then shall the deeds of every single man show who are clean and who are filthy: the fire shall declare it. Then shall

30. A. gefæsten || 31. A. 7 freols 7 fæsten wel geheoldan. ðonne, etc. || 33. A. hit. | A. scylon ||.

standan beforan þam gyldenā kynestōle, þæt we
 agyldon Gode full gescead for urum dædum, þæt we
 onfón swa éce wite, swa éce mede. Ðus byð eall þæt
 pusendfeald getæl geendod ⁊ eall<e>¹ þa deopan þing ⁊
 5 þa bradnyssa ⁊ þa langsumnyssa ⁊ þæra cyninga rice ⁊
 þæra gerefena unriht ⁊ reafac ⁊ deopnyssa ⁊ wódomas
 ⁊ prættas. Þonne graniað ⁊ waniað þa þe her blissedon
 ⁊ fægnedon. Þonne heom byð heora medodrene, win
 ⁊ beor, eall to þurste awend. Ealle þa<s>² sorga hig
 10 magon awendan heom to blisse, gif hig her on life to
 bóte gecyrrað ⁊ mid ælmessun ⁊ mid mæssesangum [p. 250]
 heom to Gode hæle secað.³

Ðæt getæl þe we ymbe spræce habbað, hyt ys gýt
 geornlice to asmeageanne, ⁊ hyt ys to aspyrianne, hwæt
 15 hyt getacnað, gif hyt byð atrahtnod, hu hyt to þam
 wýrsan getæle belimpð. Hyt ys gecweden ⁊ on halgum
 gewritum geræd þæt eahta synd heafodgyltas. Se
 forma ys ælces yfeles ord, se ys *superbia* gehátēn. Se
 oðer *inuidia*, þæt byð ánda. Se þrida ys *ira*, þæt byð
 20 yrre. Se feorða ys *tristitia*, þæt ys unrotnyss. Se fifta
 ys *auaritia*, þæt ys gitsung. Se syxta ys *uentris in-*
gluuias, þæt ys oferfyll. Se sefoða ys *luxuria*, þæt ys
 gálscepe. Se eahtoða ys *uana gloria*, þæt ys idel gylp.
 Manige þing we mihton secgan be þissum unþeawum,
 25 ac ús þingð gefædlic þæt we ælcne cristenne man warnion
 wið þas egeslican ⁊ þas deofollican coðe, þæt ys wyð þas [p. 251]
 hellican unþeawas. Þæt ys soð ⁊ na leas þæt swa hwa
 swa <ænig>⁴ þisra unþeawa begæð oð his endedæg, he
 sceal beon cwylnigende mid deofle áá butan ende, butan
 30 he hyt gebéte.*

¹ MS. eall.² MS. þa.³ An *e* is written above the line after *c*.⁴ Inserted from A.

1. A. cynestole || 2. A. agyldan || 3. A. æt him swa, etc. | A.
 bið || 4. A. ealle || 5. A. bradnessa | A. langsumnessa | A. para ||
 6. para | A. deopnessa | A. woge domas || 8. A. bið heom heora
 meodudrēnc || 9. A. þas sorga | A. hi || 10. A. hi || 11. A.
 ælmessum || 12. A. hælo || 13. A. hæfdon | A. hit is || 14. A.
 asmeagenne | A. hit is to apinsianne || 15. A. hit | A. hit bið |
 A. hit || 16. A. hit is || 17. A. ehta || 18. A. is | A. is || 19. A. is
 anda | A. is | A. is || 20. A. is | A. is unrotnes || 21. A. is | A. is |
 A. sixta is || 22. A. is | A. seofeða is | A. is || 23. A. galscipe
 A. is | A. is || 24. A. manega || 25. A. þincð | A. warnian || 26. A.
 is wið || 27. A. is || 28. A. ænig þissera || 29. A. cwylniende |
 A. á || 30. A. hit ||

* There follows the homily entitled *Ammonitio Amici*, þæt ys

we stand before the golden throne, that we may render unto God a full account for our deeds, that we may receive either eternal punishment or eternal reward. Thus will all that thousand (*years*) be brought to an end and all depth and breadth and length, and the tyranny of kings, and the injustice and rapine of reeves and their cunning, and unjust judgements and wiles. Then shall those who rejoiced and were glad in this life groan and lament. Then shall their mead, wine and beer, be entirely converted for them into thirst. (*But*) all these sorrows they may turn into joys for themselves, if in this life they turn to repentance and seek salvation for themselves from God with alms and the celebration of masses.

The number of which we are speaking requires a further careful examination and an investigation of what it symbolises, if we go into the question of its relationship to the worse number. It is stated and we read in sacred writings that there are eight capital sins. The first, which is the beginning of all evil, is called pride. The second is *invidia*, that is envy. The third is *ira*, that is wrath. The fourth is *tristitia*, that is sadness. The fifth is *avaritia*, that is avarice. The sixth is *uentris ingluviies*, that is gluttony. The seventh is *luxuria*, that is lasciviousness. The eighth is *uana gloria*, that is vain glory. We could have said much about these vices, but it seems to us fitting to warn every Christian against these awful and devilish pestilences, that is to say, against these hellish vices. It is true and not false that whosoever practises any of these vices until his dying day, shall be tortured along with the devil for ever and ever, unless he repent.

'*Frendlic Mynegun*,' which has been already printed by the late Professor A. S. Napier in his *Wulfstan*, pp. 246-250, but which for the sake of completeness is given in Appendix II *infra*.

3-5. Cf. *Ad Ephesios*, III, 18.

16. See M. Förster: *Über die Quellen der Homiliae Catholicae des Abtes Ælfric*, I, Berlin Diss. 1902, pp. 47 sqq.

17 sqq. Cf. Greg., *Moralia* xxxi, c. 45/87 sqq.

[A certain amount of information regarding the sources used by Wulfstan will be found in *A Study of Wulfstan's Homilies: Their Style and Sources*, by J. P. Kinard, Baltimore, 1897.]

FINIS.

R 2

APPENDIX I.

Proemium Byrhtferthi, Ramesiensis Cenobii Monachi,
Super Bedam 'De Temporibus.'*

(MS. No. 17, St. John's College, Oxford, fo. 12^v).

Spiraculo ineffabili dum forent large afflati ter quaterni
5 luculentissimi proceres, superni gaudii clarissimi dehinc
extitere secutores, facundia circumsepti non solum
aecclesiastici dogmatis, verum sacra sophia etiam opu-
lentissime inlustrum chronograforum orthographorumque
instructi, qui, sicuti catissima apis, quę sacre aecclesię
10 typum portendit, quę alvearia non tantum de purpureis
arborum malvarumque floribus replere contendit, sed
et salicularum genestarumque necnon caltarum soler-
tissime flores suavi rostro decerpit, quatinus queat
melliferum sucum, qui exuperat omnem dulcedinem,
15 recondere, sic simillima comparatione, quod cum pie
devotionis reverentia dico, florulentis coloni paradisi
patrarunt Ieronimus, Augustinus, Gregorius, quos
specialiter nomino, qui quod in bis quinque preceptis sive
in cęteris mysticis institutis sollicita intentione per-
20 spexerunt, disserti elogii clave mortalibus patefecere, et
ad laudem beatę aecclesie matris alii centesimum, quidam
.lx.^{mum}, nonnulli .xxx.^{mum}, fructum ubertim attulerunt.

Post quos opinatissimus nostratis extitit quidam
nomine dictus Będa, a primevo pubertatis tyrocinio
25 deditus summe Trinitati. Qui, abdicatis practicę huius
vitę discrimin[ibus],¹ venustam exercuit vitam, desudans
in divina lege diebus ac noctibus. Is, ut delectet lęta-
bundis faucibus dulcibusque preconis carptim glori-
ficari, dindima prisc[ę]² legis mysteria eleganter aequę
30 rudis suavi meditatione intellexit, eaque subtili indaga-
tione tyrunculis aecclesię ceu limpidissimus cęnobialis
militię contemplator propinavit. Edidit idem quam
plurimos sacros apices librorum, eliminavitque luce
clarius bis binorum dicta evangelistarum nonnulla.
35 Composuit hunc <librum>³ perspicuum nobili industria,
eumque censuit fore vocitatandum *De Temporibus*. In
hoc observationem Hebreorum, duodenarium Grecorum

* Byrhtferth's *Proemium* has been edited with a translation and notes by Professor G. F. Forsey in 'Speculum,' Oct. 1928.

¹ MS. *discrimina*.

² MS. *prisci*.

³ MS. *deest*.

- mensium terminationem, completionem Aegyptiorum dierum, Romanorum Latinorumque similiter, qui in suis annis .ccclxv. dies et .vi. horas habent, definitionem demonstravit prelucenti sermone. Anglis vero suis
- 5 depromsit sectandam glorie sempiternitatis viam, per quam gradientes capere valent bravium superne hereditatis. Stupendum esse non autumo, quod talis celeberrimus divini segetis cator dictitare tanta prevaluisset, quia, si libet eius proprias sermocinationes in propatulo
- 10 pandere, non videtur mirandum "quoniam," inquit idem ipse, "non preterivit hora post quam indepte <blank> gratia prosperitatis assecutus sum, quo lectitando vel docendo, meditando non mihi vel aliis profui." Idem item "nec scilicet seculi dies advenit, quo non
- 15 scriberem saluberrima dicta certi mysterii, aut meditarer gratiam Dei immensam." *Sapientie Libri* verb[a]¹ rite intellexit, de quibus scriptum est: "*Concupiscentia sapientie deducet ad regnum perpetuum. Sine fictione didici eam, et sine invidia communico, et honestatem eius*
- 20 *non abscondo. Infinitus est thesaurus eius hominibus, quo, qui usi sunt, particeps facti sunt amicitie Dei. Michi autem dedit Dominus dicere ex sententia, et presumere <digna>*² *horum, que mihi dantur, quoniam ipse sapientie dux est et sapientium emendator.*"³ Sequuntur
- 25 in eodem loco verba, que non incongrue ex persona huius esse possunt prolat[a]:⁴ "Ipse dedit mihi, ut sciam dispositionem orbis terrarum et virtutes elementorum, initium et consumationem et medietatem temporum." Et infra: "*Anni cursum et stellarum dispositiones.*"
- 30 Prudens scrutator hec omnia in compositionibus experiri potest. Preterea poterant multa dici de eodem doctore sive de eius institutionibus, si corporis subpeditaret labris sermo sophisticus.

Sub tegmine non libet delitescere qualiter isdem bis

35 bina segregavit tempora direpta(s) in bina solstitia et in aequinoctia. Primum aestivale solstiti(um)² a .xii. kal. Iulii usque in .xii. kal. Ianuarii, quod nuncupatur brumale. Secundum brumale, quo<d>² est .xii. kal. Ianuarii usque in .xii. kal. Iulii. In quibus duobus solstitiis fiunt

¹ MS. uerbo.² MS. deest.³ MS. quoniam ipse dux est et sapientie emendator.⁴ MS. prolate.

dies .ccclxv. et .vi. horę, quia bis .clxxxii. fiunt dies sicut iam prefati sumus. Aequinoctium vernale a .xii. kal. Aprilis usque in .xii. kal. Octobris erit, quod habet dies .clxxxii. Aequinoctium autumnale, quod est .xii. kal. 5 Octobris, habet dies velut anterior; qui in unum conglobati fiunt dies solares .ccclxv. et quadrans. Ter denis sententię verba legat, si quis ista ignorat aut contradicit, et ita se habere re vera inveniet.

Exordium anni nostri, qu[em]¹ in Ianuario ordimur, 10 plerique in Martio, ita de hac ambiguitate sive seditione in vicesima sententia ista pronuntiat; "Verum aliis aptius et multo expeditius videtur, ut omnis computatio, quantum non necessitas rationis obstat, a principio (*fol.* 13^r) <anni>² sui etiam apud Romanos incipiat,³ et usque 15 ad terminum anni rato atque intemerato ordine percurrat.⁴" Que verba intelligenda sunt, ut anni nostri principia veluti Romani sumamus a kal. Ianuarii, ex quibus divina sumpsimus sacramenta, et terminemus in .ii. kal. Ianuarii, qui est ultimus illorum dies.

20 Hęc faleratis verbis sunt prolata a nobis, sed pro eius affectu dicta, qui quod potuit, ecclesię Dei ad honorem contulit. Credendum est, ut is, qui <dum>² circumvallatus fuerat oppressione corpor<al>i,⁵ Deumque invisibilem perspicere meruit in oromate spiritus multo magis 25 iam glomeratus meritorum lucris mereatur gratulabundus cernere Deum Deorum in Syon, quę mystica interpretatione "speculatio" dicitur. Enim vero gratuitam Dei gratiam flagitemus non enerviter, ut qui tot eum ineffabilibus donis ditavit, nobis saltim in valle 30 huius patrię degentibus prebeat celestis desiderii dulcedinem, ut fontem veri luminis, qui Deus est, finetenus pudica tuitione cernere valeamus.

Post huius denique epilogii descriptionem libet articulum flectere ad totius libri recapitulationem, quia post 35 huius terminationem constant Abbonis sophistę dicta, alumpni Benedicti patris, per cuius benivolentiam percepimus huius rei intelligentiam necnon aliarum rerum peritiam. Disertissimi viri itaque Heririci expositiones ultima pars huius codicis concludit honestissime.

(The end of Byrhtferth's Prologue.)

¹ MS. quod.

² MS. deest.

³ MS. incipiant.

⁴ MS. percurrant.

⁵ MS. corpori.

APPENDIX II.

*Ammonitio Amici þ ys Freondlic Mynegung.*¹

[MS. Ashmole 328, pp. 251-258.]

EALA þu wynsuma man, þu æðela wer, þu Godes
 anlicnys, ic bidde þe, ic lære þe, ic beheode þe : geclæn-
 5 þe, afeorma þe ærest þine eagan fram lyðre gesihðe 7
 cweð to Drihtne : “ ahwyrf mine eagan þ hig idelnysse
 ne gýmon 7 mine² earan awend fram fulre spræce 7
 murcnunge.” Gepenc þ þa beoð eadige þe gehyrað
 Godes word 7 þ gehealdað. Gehega þine earan mid
 þornigum hege, þ ys mid Godes ege, þ þu ne gehýre
 lustum móde þæra twyspræcena word, swa se witega þe
 lærð þus cweðende : *Sepi aures tuas spinis*. Awend
 þine nosu fram únalyfedum stencum, þ þu mæge wyn-
 sumlice cweðan : “ Syn we æðele stencas beforan Go || [p. 252]
 15 des gesihðe.” Geheald þine tungan fram awyrgednys-
 sum 7 manaðum 7 idelre spræce, forþan on hyre ys
 deað 7 lif. Se ðe gehealt his tungan wið unpeawas, he
 gehealt his sáwle fram angsumnysse.

Gescyld þine handa fram blóðgyte, þ hig forð bringon
 20 *myrran probatissimam*, þ synt gode dæda. Hwæt, ic
 þe bidde 7 beode þ þu þine fét gescylde wið unpeawas.
 Lufa sibsumnysse 7 geþwærnysse 7 geriht þine stapas
 to Godes wege. 7 geheald þine heortan cafllice wið
 unpeawas, þ þu mæge þæne geseon þe þisne cwide
 25 gecwæð : *Beati mundo corde quoniam ipsi Deum uide-*
bunt. Hafa godne geleafan to þam soðan Gode, forþan
 he sceal beon grundweall þines lifes, 7 se hiht sceal beon
 þin scyld ealles þines lifes, 7 seo soðe lufu sceal beon
 þin wuldorbeah; mid þissum þrym þingum þu miht
 30 cuman to þinra synna forgyfennysse.|| [p. 253]

Feower þing synt ealra þinga behefost þam arwyrðan
 men, þam Godes frynd, þam þe pengð³ to þam ecan
 life; þ synt feower sweras, þa synd þus geciged on
 Lyden : *iustitia*, þ ys rihtwisnys; 7 oðer hatte *pru-*
 35 *dentia*, þ ys snoternys. Þridde ys *temperantia*, þ ys

¹ Edited by the late Professor A. S. Napier in his *Wulfstan*,
 pp. 246-250.

² Napier þine.

Napier þencð.

- gemetgung. Feorðe ys *fortitudo*, þ ys strengð. Ærest
 hyt gedafenað þ se man beo rihtwis, þ he wite mid
 fullum gesceade þ an soð God ys on þære þrynnysse 7
 on þære soðan Godcundnysse. Þæto he sceal beon
 5 snoter þ he geglenge þone wisdom mid snotornysse 7
 gemetgige þa snotornysse mid þære strengðe, þ he wurðe
 wær wyð deofles costnunge 7 wis wið his menigfeald-
 nysse. [Ic þe lære, la wynsuma guma, þ þu þin lengten
 rihtlice gehealde 7 dæghwamlice to anes mæles þ fæsten
 10 gefæste, buton þe unhæl oððe yld derige.]] 7 ic þe [p. 254]
 bebeode þ þu þa twelf ymbrendagas gehealde, 7 ealle
 þa ymbrendagas glædlice gehealde þe ealde uðwitan
 gesetton eallum folce to ecere blisse. Gif þu þas þing
 gefremast, þu onfehst þone wuldorbeah þe ys ungese-
 15 wenlic her on life eallum geborenum, þone nu habbað
 Godes þa gecorene.¹] Gefenc betwyx pissum wordum
 hu sceorte 7 hu broclice synt pisses lifes dagas. Nys
 nan þing on pissum life swa gesælig þing swa þ² se
 man hine gescylde wið þa toweardan witu. þ þu wast
 20 þ þu eart ece 7 þ þin sawl áá sceal wunian oððe on wite
 for þinum gyltum oððe on blisse for þinum goddædum;
 7 þ þu scealt deoppandclum gepance asmeagan þ þu þ
 god gefylle þe þu canst, þe læs þe God upbrede þone
 godspellican cwide: *Seruus sciens uoluntatem domini*
 25 *sui et non faciens plagis || uapulabit multis.*³ þ ys on [p. 255]
 Englisc: "Se cniht þe wat hwæt his hlafordes willa
 syg 7 he þ forgægð, he byð wyrðe þ he beo teartlice
 geswungen.⁴ pisses ic me ondræde swyðe to gebidanne
 buton me Godes gife gemiltsige. þonne cwæðe ic þ se
 30 mæg beon forht þe nat hwæt byð Godes willa 7 þeah
 sceal to dôme beon gebroht. Þonne þu, la leofa freond,
 byst gefullod, þu byst Godes sawle 7 lichama, 7 God
 þe betæcð his englum oð þinne endedæg. Swa oft swa
 þu agyltst, hig gewendað fram þe, 7 hig dæghwamlice
 35 cyðað þine dæda beforan Godes gesihðe. 7 deofol awrit

¹ The bracketed section does not occur in the other manuscript.
 See A. S. Napier, *Wulfstan*, p. 247.

² Napier reads with MS. C.C.C., S. 13: *swa pæt is, pæt se man*, etc.

³ MSS. *multes*.

⁴ MS. *geswungen*.

- pær ongen ealle þine misdæda, þ þin sawl 7 þin lichama todælað heora gemænscepe. Ne cepð nan hungrig man næfre his gereordes na swyðor þonne þa sceoccan doð pære sawle. Ærest stæpð se modiga deofol || to mid his [p. 256]
- 5 gefilce 7 wyle wið minre¹ sawle campian 7 me² upgebrédan ælc pæra pinga þe ic³ wið God agylte⁴ purh modignysse. þ byð modignys þ ænig man forseo Godes beboda 7 þa forgymeleasige. Seo modignys ys ealra unpeawa angin 7 ealra mæгна hryre. Æfter þam
- 10 modigan unpeawe ingæð seo fule *fornicatio*, seo hatte fylðe on Englisc. Nys deofle nan unpeaw leofre⁵ 7 nan Gode laðra, þonne ænig cristen man gewyrce his lichaman 7 his sawle to deofles eardungstowe. Se deð swa þe his gehalgodan sawle mid þam fullwihte besmit mid
- 15 þam fulan galscipe. Ealra swyðust deofol gewylt mancyn mid þissum twam unpeawum, þ ys mid modignysse 7 galscipe; swa God cwæð purh Iob: *Sub umbra dormit in secreto calami, in locis humentibus. Calamus,* [p. 257]
- 20 þ beoð wæte stowa, þa getacniað þa⁶ fulan gælsan. Heræfter cumað pære sawle brogan unasmeagendlicu yrmðu. Eall þ heo 7 þe⁷ lichama to unrihte gefremedon dæges oððe nihtes, wintres oððe sumeres, eall hyt byð pær cuð, 7 byð mycel gewinn betweox deoflum
- 25 7 englum. Gif pæra misdæda beoð ma þonne pæra oðra, þonne willað þa deoflu habban þa geswengtan⁸ sawle: gif pær beoð gemette ma pæra godra weorca þonne pæra oðra, þonne underfoð þa englas þa eadigan sawle mid myclum lofsange 7 hig gebringað to ecre blisse.
- 30 Symle þu scealt, la geornfulla Godes cempa, understandan þ þu hæfst wið strangne gemæne. Eall þis lyft⁹ ys ys full hellicra deofla, þa geondscriað ealne middangeard; 7 for wel oft hig beswicað peawfulle weras, || þ hig doð þ Gode lað ys. Ac hig gecyrrað wel [p. 258]

¹ MS. C.C.C., 13 *eowre*, Napier *þinre*.

² MS. C.C.C., 13 *eow*, Napier *þe*.

³ MS. C.C.C., 13 *ge*, Napier *þu*.

⁴ MS. C.C.C., 13, *agyltan*.

⁵ Napier *leofra*.

⁶ MS. *þu*.

⁷ Napier *se*.

⁸ Napier *geswengtan*.

⁹ The *y* has been obscured by a worm-hole.

hrædlice þurh þæra engla fultum, þe dæges 7 nihtes him
 abutan farað. þonne þu, Godes wer, to þinum gereorde
 gá, gým þu þæs earmestan geornlicost þe æt þinre ¹ dura
 sitte; hyt byð swyðe úncuð hu gecweme he sý Gode.
 5 Beo æfre þin mete 7 ² þin rest Gode betæht 7 mid þære
 halgan róde gebletsod. Bide þinne Drihten þ þu mæge
 7 mote þurh his mihte deofol 7 his hete ofercuman 7 to
 his miltse becuman, þær þu hæfst miltse 7 blisse á butan
 ende. Amen.²

- 10 ALLELUIA. Ueni alme Dunstane ad Christi solium [p. 259]
 sanctum humilibus & tuis deposce famulis regnum
 celeste.*

¹ MS. *þinra*, Napier *þinre*.

² Omitted in the MS.

* See Stubbs, *Memorials of Saint Dunstan*, p. xix.

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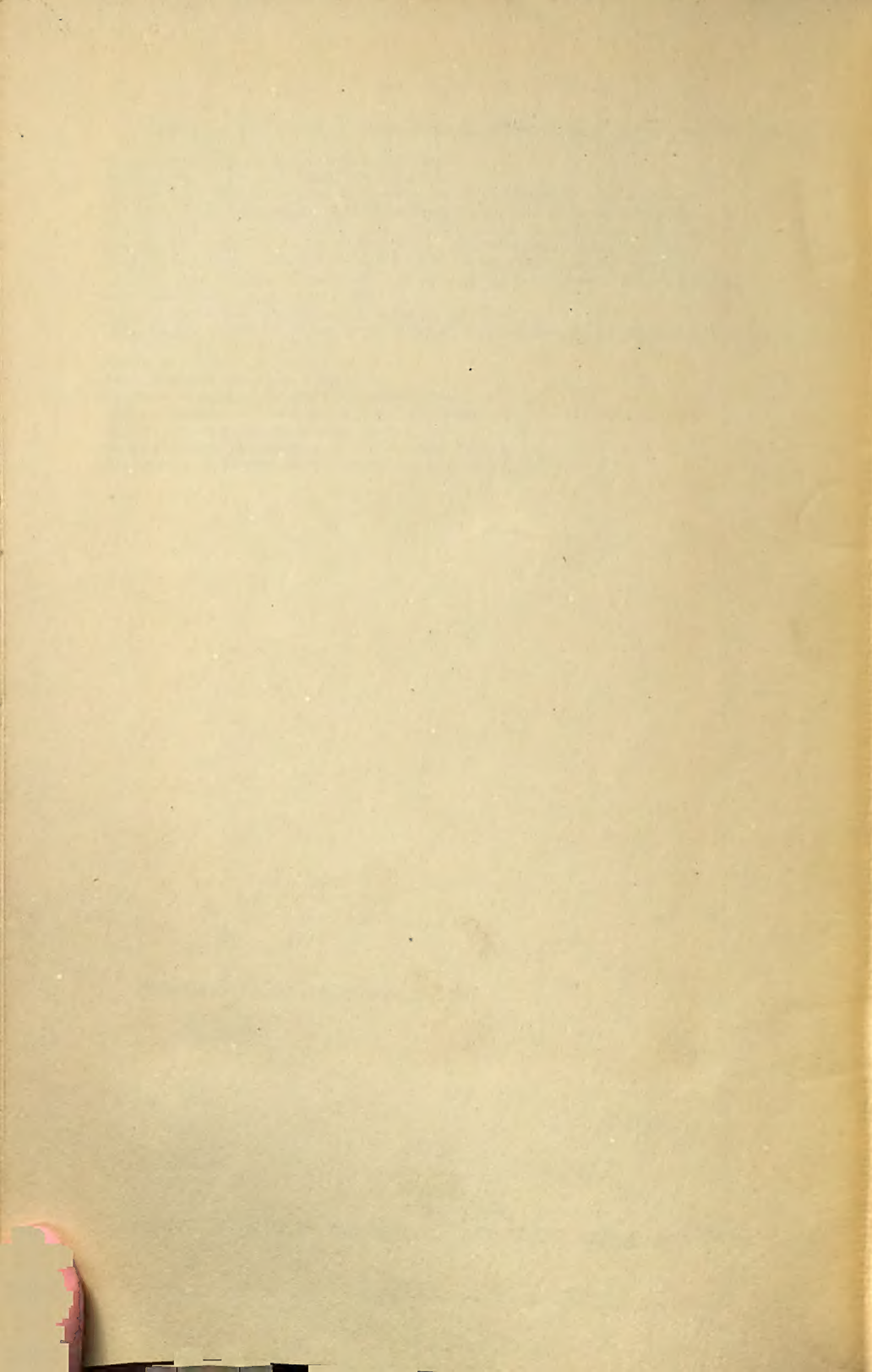
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